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THE HISTORY AND ADVENTURES OF AN ATOM.

BY

Dr. SMOLLETT.

TWO VOLUMES IN ONE.

VOL. I.

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ADVENTURES
OF
AN ATOM.

1204

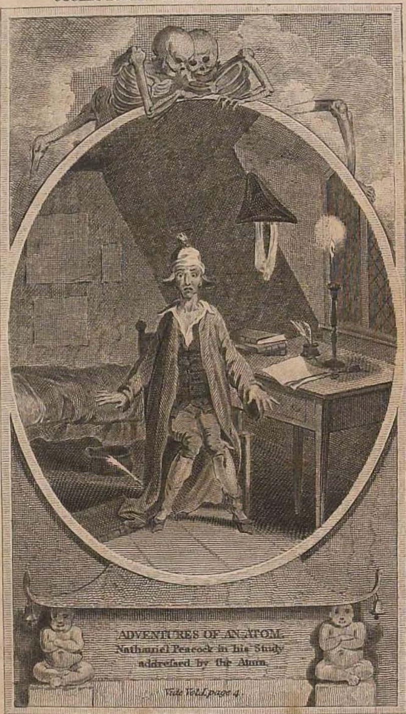
THE EDITOR'S DECLARATION.

I Nathaniel Peacock, of the pariſh of St. Giles's, haberdaſher and author, ſolemnly declare, That on the third of laſt Auguſt, ſitting alone in my ſtudy, up three pair of ſtairs, between the hours of eleven and twelve at night, meditating upon the uncertainty of ſublunary enjoyment, I heard a ſhrill, ſmall voice, ſeemingly proceeding from a chink or crevice in my own pericranium, call diſtinctly three times 'Nathaniel Peacock, Nathaniel Peacock, Nathaniel Peacock.' Aſtoniſhed, yea, even affrighted at this citation, I replied in a faultering tone, 'In the name of the Lord, what art thou?' Thus adjured, the voice anſwered and ſaid, 'I am an an atom.' I was now thrown into a violent perturbation of ſpirit, for I never could behold an atomy without fear and trembling, even when I knew it was no more than a compoſition of dry bones; but the conceit of being in preſence of an atomy, informed with ſpirit, that is, animated by a ghoſt or goblin, increaſed my terrors exceedingly. I durſt not lift up mine eyes, leſt I ſhould behold an apparition more dreadful than the hand-writing on the wall. My knees knocked together: my teeth chattered: mine hair briſtled up ſo as to raiſe a cotton night-cap from the ſcalp: my tongue cleaved to the roof of my mouth: my temples were bedewed with a cold ſweat. Verily I was for a ſeaſon entranced.

At length, by the bleſſing of God, I recollected myſelf, and cried aloud, 'Avaunt Satan, in the name of the Father, Son, and Holy Ghoſt.' 'White-livered caitiff!' ſaid the voice, (with a peculiar tartneſs of pronunciation) 'what art thou afraid of, that thou ſhouldeſt thus tremble, and diffuſe around thee ſuch an unſa-

vory odour?---What thou heareſt is within thee---is part of thyſelf. I am one of thoſe atoms, or conſtituent particles of matter, which can neither be annihilated, divided, nor impaired: the different arrangements of us atoms compoſe all the variety of objects and eſſences which nature exhibits, or art can obtain. Of the ſame ſhape, ſubſtance, and quality are the component particles, that harden in rock, and flow in water; that blacken in the negro, and brighten in the diamond; that exhale from a roſe, and ſteam from a dunghill. Even now, ten millions of atoms were diſperſed in air by that odoriferous gale, which the commotion of thy fear produced; and I can foreſee that one of them will be conſolidated in a fibre of the olfactory nerve, belonging to a celebrated beauty, whoſe noſtril is excoriated by the immoderate uſe of plain Spaniſh. Know, Nathaniel, that we atoms are ſingly endued with ſuch efficacy of reaſon, as cannot be expected in an aggregate body, where we croud and ſqueeze, and embarraſs one another! Yet, thoſe ideas which we ſingly poſſeſs, we cannot communicate, except once in a thouſand years, and then only, when we fill a certain place in the pineal gland of a human creature, the very ſtation which I now maintain in thine.---For the benefit of you miſerable mortals, I am determined to promulge the hiſtory of one period, during which I underwent ſome ſtrange revolutions in the empire of Japan, and was conſcious of ſome political anecdotes now to be divulged for the inſtruction of Britiſh miniſters. Take up the pen, therefore, and write what I ſhall unfold.

By this time my firſt apprehenſion vaniſhed; but another fear, almoſt as terrible, uſurped its place. I began to think myſelf inſane, and concluded that the voice was no other than the fantaſtic undulation of a diſturbed brain. I therefore preferred an earneſt oriſon at the throne of grace, that I might be reſtored to the fruition of my right underſtanding and judgment. 'O incredulous wretch, (exclaimed the voice,) I will now



Drawn by R. Corbould. Printed for C. Cooke, Paternoster Row, Nov.r 28.1795. Engraved by W. Hawkins.

now convince thee that this is no phantaſma or hideous dream---Anſwer me, doſt thou know the meaning and derivation of the word atom?' I replied, 'No, verily?' 'Then I will tell thee,' (ſaid the voice) 'thou ſhalt write it down without delay, and conſult the curate of the pariſh on the ſame ſubject. If his explanation and mine agree, thou wilt then be firmly perſuaded that I am an actual, independent exiſtence; and that this addreſs is not the vague delirium of a diſordered brain. *Atomos* is a Greek word, ſignifying an indiviſible particle, derived from *alpha* privativa, and *temno* to cut."

I marvelled much at this injunction, which, however I literally obeyed; and next morning ſallied forth to viſit the habitation of the curate: but in going thither, it was my hap to encounter a learned phyſician of my acquaintance, who hath read all the books that ever were publiſhed in any nation or language: to him I referred for the derivation of the word atom. He pauſed a little, threw up his eyes to heaven, ſtroked his chin with great ſolemnity, and hemming three times, 'Greek, Sir, (ſaid he) is more familiar to me than my native tongue.---I have converſed, Sir, with Homer and Plato, Heſiod and Theophraſtus, Herodotus, Thucydides, Hippocrates, Aretæus, Pindar, and Sophocles, and all the poets and hiſtorians of antiquity. Sir, my library coſt me two thouſand pounds. I have ſpent as much more in making experiments; and you muſt know that I have diſcovered certain chemical ſpecifics, which I would not divulge for fifty times the ſum.---As for the word *atomos* or *atime*, it ſignifies a ſcoundrel, Sir, or as it were, Sir, a thing of no eſtimation. It is derived, Sir, from *alpha* privativa, and *time*, honour. Hence, we call a ſkeleton an atomy, becauſe, Sir, the bones are, as it were, diſhonoured by being ſtript of their cloathing, and expoſed in their nakedneſs.'

I was ſorely vexed at this interpretation, and my apprehenſion of lunacy recurred; neverthеleſs I proceeded

in my way to the lodgings of the curate, and desired his explanation, which tallied exactly with what I had written. At my return to my own house, I ascended to my study, asked pardon of my internal monitor; and taking pen, ink, and paper, sat down to write what it dictated, in the following strain.

'It was in the æra of * Foggien, one thousand years ago, that fate determined I should exist in the empire of Japan, where I underwent a great number of vicissitudes, till, at length, I was enclosed in a grain of rice, eaten by a Dutch mariner at Firando, and, becoming a particle of his body, brought to the Cape of Good Hope. There I was discharged in a scorbutic dysentery, taken up in a heap of soil to manure a garden, raised to vegetation in a sallad, devoured by an English supercargo, assimilated to a certain organ of his body, which, at his return to London, being diseased in consequence of impure contact, I was again separated, with a considerable portion of putrified flesh, thrown upon a dunghill, gobbled up, and digested by a duck, of which duck your father, Ephraim Peacock, having eaten plentifully at a feast of the cordwainers, I was mixed with his circulating juices, and finally fixed in the principal part of that animalcule, which, in process of time, expanded itself into thee, Nathaniel Peacock.

Having thus particularized my transmigrations since my conveyance from Japan, I shall return thither, and unfold some curious particulars of state-intrigue, carried on during the short period, the history of which I mean to record: I need not tell thee, that the empire of Japan consists of three large islands; or that the people, who inhabit them, are such inconsistent, capricious animals, that one would imagine they were created for the purpose of ridicule. Their minds are in continual agitation, like a shuttlecock tossed to and fro, in order to divert the demons of philosophy and folly. A Japonese, without the intervention of any visible

* The history of Japan is divided into three different æras, of which Foggien is the most considerable.

motive,

motive, is, by turns, merry and penſive, ſuperficial and profound, generous and illiberal, raſh and circumſpect, courageous and fearful, benevolent and cruel. They ſeem to have no fixed principle of action, no certain plan of conduct, no effectual rudder to ſteer them through the voyage of life; but to be hurried down the rapid tide of each revolving whim, or driven, the ſport of every guſt of paſſion that happens to blow. A Japoneſe will ſing at a funeral, and ſigh at a wedding; he will this hour talk ribaldry with a proſtitute, and the next immerſe himſelf in the ſtudy of metaphyſics or theology. In favour of one ſtranger, he will exert all the virtues of hoſpitality; againſt another he will exerciſe all the animoſity of the moſt ſordid prejudice: one minute ſees him hazarding his all on the ſucceſs of the moſt extravagant project; another beholds him heſitating in lending a few copans * to his friend on undeniable ſecurity. To-day, he is afraid of paring his corns; to-morrow, he ſcruples not to cut his own throat. At one ſeaſon, he will give half his fortune to the poor; at another, he will not beſtow the ſmalleſt pittance to ſave his brother from indigence and diſtreſs. He is elated to inſolence by the leaſt gleam of ſucceſs; he is dejected to deſpondence by the ſlighteſt turn of adverſe fortune. One hour he doubts the beſt eſtabliſhed truths; the next, he ſwallows the moſt improbable fiction. His praiſe and his cenſure are what a wiſe man would chooſe to avoid, as evils equally pernicious: the firſt is generally raiſed without foundation, and carried to ſuch extravagance, as to expoſe the object to the ridicule of mankind; the laſt is often unprovoked, yet uſually inflamed to all the rage of the moſt malignant perſecution. He will extol above Alexander the great, a petty officer who robs a hen-rooſt; and damn, to infamy, a general for not performing impoſſibilities. The ſame man whom he yeſterday flattered with the moſt fulſome adulation, he will to-morrow

* Copan is a gold coin uſed in Japan, value about 43 ſhillings.

revile

revile with the most bitter abuse; and, at the turning of a straw, take into his bosom the very person whom he has formerly defamed as the most perfidious rascal.

The Japanese value themselves much upon their constitution, and are very clamorous about the words liberty and property; yet, in fact, the only liberty they enjoy is to get drunk whenever they please, to revile the government, and quarrel with one another. With respect to their property, they are the tamest animals in the world; and, if properly managed, undergo, without wincing, such impositions, as no other nation in the world would bear. In this particular, they may be compared to an ass, that will crouch under the most unconscionable burthen, provided you scratch his long ears, and allow him to bray his belly-full. They are so practicable, that they have suffered their pockets to be drained, their veins to be emptied, and their credit to be cracked, by the most bungling administrations, to gratify the avarice, pride, and ambition, of the most sordid and contemptible sovereigns, that ever sate upon the throne.

The methods used for accomplishing these purposes are extremely simple. You have seen a dancing bear incensed to a dangerous degree of rage, and all at once appeased by firing a pistol over his nose. The Japonese, even in their most ferocious moods, when they denounce vengeance against the Cuboy, or minister, and even threaten the throne itself; are easily softened into meekness and condescension. A set of tall fellows hired for the purpose, tickle them under the noses with long straws, into a gentle convulsion, during which they shut their eyes, and smile, and quietly suffer their pockets to be turned inside out. Nay, what is still more remarkable, the ministry is in possession of a pipe, or rather bullock's horn, which being sounded to a particular pitch, has such an effect on the ears and understanding of the people, that they allow their pockets to be picked with their eyes open, and are bribed to betray their own interests with their own money, a

sily

eaſily as if the treaſure had come from the remoteſt corner of the globe. Notwithſtanding theſe capricious peculiarities, the Japoneſe are become a wealthy and powerful people, partly from their inſular ſituation, and partly from a ſpirit of commercial adventure, ſuſtained by all the obſtinacy of perſeverance, and conducted by repeated flaſhes of good ſenſe, which almoſt inceſſantly gleam through the chaos of their abſurdities.

Japan was originally governed by monarchs who poſſeſſed an abſolute power, and ſucceeded by hereditary right, under the title of Dairo. But in the beginning of the period Foggien, this emperor became a cypher, and the whole adminiſtration devolved into the hands of the prime miniſter, or Cuboy, who now exerciſes all the power and authority, leaving the trappings of royalty to the inactive Dairo. The prince, who held the reins of government in the ſhort period which I intend to record, was not a lineal deſcendant of the antient Dairos, the immediate ſucceſſion having failed, but ſprung from a collateral branch which was invited from a foreign country in the perſon of *Bupo*, in honour of whom the Japoneſe erected Fakkubaſi *, or the temple of the white horſe. So much were all his ſucceſſors devoted to the culture of this idol, which, by the bye, was made of the vileſt materials, that, in order to enrich his ſhrine, they impoveriſhed the whole empire, yet ſtill with the connivance, and by the influence of the Cuboy, who gratified this ſordid paſſion or ſuperſtition of the Dairo, with a view to prevent him from employing his attention on matters of greater conſequence.

Nathaniel, you have heard of the tranſmigration of ſouls, a doctrine avowed by one Pythagoras, a philoſopher of Crotona. This doctrine, though diſcarded and reprobated by chriſtians, is nevertheleſs found, and orthodox, I affirm on the integrity of an atom. Further I ſhall not explain myſelf on this ſubject, though I might with ſafety ſet the convocation and the whole

* Vid. Kempfer, Lib. 1.

hierarchy at defiance, knowing, as I do, that it is no in their power to make me bate one particle of what I advance; or, if they ſhould endeavour to reach m through your organs, and even condemn you to the ſtak at Smithfield, verily, I ſay unto thee, I ſhould be gainer by the next remove. I ſhould ſhift my quarter from a very cold and empty tenement, which I no occupy in the brain of a poor haberdaſher, to the ner vous plexus ſituated at the mouth of the ſtomach of a fa alderman fed with veniſon and turtle.

But to return to Pythagoras, whom one of your wi countrymen denominated *Peter Gore, the wiſe-acre* o Croton, you muſt know that philoſopher was a typ which hath not been fully unveiled. That he taugh the metempſychoſis, explained the nature and propert of harmonies, demonſtrated the motion of the eart diſcovered the elements of geometry and arithmeti enjoined his diſciples ſilence, and abſtained from eatin any thing that was ever informed by the breath of life are circumſtances known to all the learned world: bu his veneration for beans, which coſt him his life, hi golden thigh, his adventures in the character of a cou tezan, his golden verſes, his epithet of αὐτὸς ἔφα, th fable of his being born of a virgin, and his deſcent in hell, are myſteries in which ſome of the moſt importa truths are concealed.---Between friends, honeſt Nath niel, I myſelf conſtituted part of that ſage's body; an I could ſay a great deal---but there is a time for a things.---I ſhall only obſerve, that Philip Teſſier ha ſome reaſon for ſuppoſing Pythagoras to have been monk; and there are ſhrewd hints in Meyer's diſſe tation, *Utrum Pythagoras Judæus fuit, an monach Carmelita.*

Waving theſe intricate diſcuſſions for the preſen (though I cannot help diſcloſing that Pythagoras wa actually circumciſed) know, Peacock, that the metem ſychoſis, or tranſmigration of ſouls is the method whic nature and fate conſtantly purſue, in animating t creatures produced on the face of the earth; and th

proceſs,

process, with ſome variation, is ſuch as the eleuſinian myſteries imported, and ſuch as you have read in Dryden's tranſlation of the ſixth book of Virgil's Æneid. The Gods have provided a great magazine or diverſorium, to which the departed ſouls of all animals repair at their diſmiſſion from the body. Here they are bathed in the waters of oblivion until they retain no memory of the ſcenes through which they have paſſed; but they ſtill preſerve their original craſis and capacity. From this repoſitory, all new created beings are ſupplied with ſouls; and theſe ſouls tranſmigrate into different animals, according to the pleaſure of the great diſpoſer. For example, my good friend Nathaniel Peacock, your own ſoul has within theſe hundred years threaded a goat, a ſpider, and a biſhop; and its next ſtage will be the carcaſe of a brewer's horſe.

In what manner we atoms come by theſe articles of intelligence, whether by intuition, or communication of ideas, it is not neceſſary that you ſhould conceive---ſuffice it to ſay, the gods were merry on the follies of mankind, and Mercury undertook to exhibit a mighty nation, ruled and governed by the meaneſt intellects that could be found in the repoſitory of pre-exiſting ſpirits. He laid the ſcene in Japan, about the middle of the period Foggien, when that nation was at peace with all her neighbours. Into the maſs, deſtined to ſway the ſceptre, he infuſed, at the very article of conception, the ſpirit, which in courſe of ſtrangulation had been expelled *a poſteriori* from a gooſe, killed on purpoſe to regale the appetite of the mother. The animalcule, thus inſpired, was born, and ſucceeded to the throne, under the name of Got-hama-baba. His whole life and converſation was no other than a repetition of the humours he had diſplayed in his laſt character. He was capacious, ſhallow, hot-headed, and perverſe; in point of underſtanding, juſt ſufficient to appear in public without a ſlavering bib; imbued with no knowledge, illumed by no ſentiment, and warmed with no affection; except a blind attachment to the worſhip of Fakku-baſi, which

which feemed indeed to be a difeafe in his conftitution. His heart was meanly felfifh, and his difpofition altogether unprincely.

Of all his recreations, that which he delighted in most, was kicking the breech of his Cuboy, or prime minifter, an exercife which he every day performed in private. It was therefore neceffary that a Cuboy fhould be found to undergo this diurnal operation without repining. This was a circumftance forefeen and provided for by Mercury, who, a little after the conception of Got-hama-baba, impregnated the ovum of a future Cuboy, and implanted in it a changling foul which had fucceffively paffed through the bodies of an afs, a dottril, an apple-woman, and a cow-boy. It was diverting enough to fee the rejoicings with which the birth of this Quanbuku* was celebrated; and ftill more fo to obferve the marks of fond admiration in the parents, as the foul of the cow-boy proceeded to expand itfelf in the young Cuboy. This is a fpecies of diverfion we atoms often enjoy. We at different times behold the fame fpirit, hunted down in a hare, and cried up in an Hector; fawning in a proftitute, and bribing in a minifter; breaking forth in a whiftle at the plough and in a fermon from the pulpit; impelling a hog to the ftye, and a counfellor to the cabinet; prompting a fhoe-boy to filch, and a patriot to harangue; fquinting in a goat, and fmiling in a matron.

Tutors of all forts were provided betimes for the young Quanbuku, but his genius rejected all cultivation; at leaft the crops it produced were barren and ungrateful. He was diftinguifhed by the name of Fika-kaka, and careffed as the heir of an immenfe fortune. Nay, he was really confidered as one of the moft hopeful young Quanbukus in the empire of Japan; for his want of ideas was attended with a total abfence of pride, infolence, or any other difagreeable vice: indeed his character was founded upon negatives. He had

* Quanbuku is a dignity of the firft order in Japan.

underftanding

understanding, no œconomy, no courage, no industry, no steadiness, no discernment, no vigour, no retention. He was reputed generous and good-humoured; but was really profuse, chicken-hearted, negligent, fickle, blundering, weak, and leaky. All these qualifications were agitated by an eagerness, haste, and impatience, that completed the most ludicrous composition, which human nature ever produced. He appeared always in hurry and confusion, as if he had lost his wits in the morning, and was in quest of them all day.---Let me whisper a secret to you, my good friend Peacock. All this bustle and trepidation proceeded from a hollowness in the brain, forming a kind of eddy, in which his animal spirits were hurried about in a perpetual swirl. Had it not been for this *Lusus Naturæ*, the circulation would not have been sufficient for the purposes of animal life. Had the whole world been searched by the princes thereof, it would not have produced another to have matched this half-witted original, to whom the administration of a mighty empire was wholly consigned. Notwithstanding all the care that was taken of his education, Fika-kaka never could comprehend any art or science, except that of dancing bare-headed among the Bonzas at the great festival of Cambadoxi. The extent of his knowledge in arithmetic went no farther than the numeration of his ten fingers. In history, he had no idea of what preceded a certain treaty with the Chinese, in the reign of queen Syko, who died within his own remembrance; and was so ignorant of geography, that he did not know that his native country was surrounded by the sea. No system of morality could he ever understand; and of the fourteen sects of religion that are permitted in Japan, the only discipline he could imbibe was a superstitious devotion for Fakku-basi, the temple of the white horse. This, indeed, was neither the fruit of doctrine, nor the result of reason; but a real instinct, implanted in his nature for fulfilling the ends of providence. His person was extremely aukward; his eye vacant, though alarmed; his speech

thick, and embarraſſed; his utterance ungraceful; and his meaning perplexed. With much difficulty he learned to write his own name, and that of the Dairo; and picked up a ſmattering of the Chineſe language, which was ſometimes uſed at court. In his youth, he freely converſed with women; but, as he advanced in age, he placed his chief felicity in the delights of the table. He hired cooks from China at an enormous expence, and drank huge quantities of the ſtrong liquor diſtilled from rice, which, by producing repeated intoxication, had an unlucky effect upon his brain, that was naturally of a looſe flimſy texture. The immoderate uſe of this potation was likewiſe ſaid to have greatly impaired his retentive faculty; inaſmuch as he was ſubject upon every extraordinary emotion of ſpirit, to an involuntary diſcharge from the laſt of the inteſtines.

Such was the character of Fika-kaka, entitled by his birth to a prodigious eſtate, as well as to the honours of Quanbuku, the firſt hereditary dignity in the empire. In conſequence of his high ſtation, he was connected with all the great men in Japan, and uſed to the court from his infancy. Here it was he became acquainted with young Got-hama-baba, his future ſovereign; and their ſouls being congenial, they ſoon contracted an intimacy, which endured for life. They were like twin particles of matter, which having been divorced from one another by a moſt violent ſhock, had floated many thouſand years in the ocean of the univerſe, till at length meeting by accident, and approaching within the ſpheres of each other's attraction, they ruſh together with an eager embrace, and continue united ever after.

The favour of the ſovereign, added to the natural influence ariſing from a vaſt fortune and great alliances, did not fail to elevate Fika-kaka to the moſt eminent offices of the ſtate, until, at length, he attained to the dignity of Cuboy, or chief-miniſter, which virtually comprehends all the reſt. Here then was the ſtrangeſt phænomenon that ever appeared in the political world. A ſtateſman without capacity, or the ſmalleſt tincture

of

of human learning: a ſecretary who could not write; a financier who did not underſtand the multiplication table; and the treaſurer of a vaſt empire, who never could balance accounts with his own butler.

He was no ſooner, for the diverſion of the Gods, promoted to the Cuboyſhip, than his vanity was pampered with all ſorts of adulation. He was in magnificence extolled above the firſt Meckaddo, or line of emperors, to whom divine honours had been paid; equal in wiſdom to Tenſio-dai-ſin, the firſt founder of the Japaneſe monarchy; braver than Whey-vang, of the dynaſty of Chew; more learned than Jacko, the chief pontiff of Japan; more liberal than Shi-wang-ti, who was poſſeſſed of the univerſal medicine; and more religious than *Bupo*, alias *Kobot*, who, from a foreign country, brought with him, on a white horſe, a book called Kio, containing the myſteries of his religion.

But, by none was he more cultivated than by the Bonzas or clergy, eſpecially thoſe of the univerſity Frenoxena *, ſo renowned for their learning, ſermons, and oratory, who actually choſe him their ſupreme director, and every morning adored him with a very ſingular rite of worſhip. This attachment was the more remarkable, as Fika-kaka was known to favour the ſect of Nem-buds-ju, who diſtinguiſhed themſelves by the ceremony of circumciſion. Some malicious people did not ſcruple to whiſper about, that he himſelf had privately undergone the operation: but theſe, to my certain knowledge, were the ſuggeſtions of falſhood and ſlander. A ſlight ſcarification, indeed, it was once neceſſary to make, on account of his health; but this was no ceremony of any religious worſhip. The truth was this. The Nem-buds-ju, being few in number, and generally hated by the whole nation, had recourſe to the protection of Fika-kaka, which they obtained for a valuable conſideration. Then a law was promulgated in their favour; a ſtep which was ſo far from

* Vid. Hiſt. Eccleſ. Japan, Vol. I.

exciting the jealouſy of the Bonzas, that there was not above three, out of one hundred and fifty-nine thouſand, that opened their lips in diſapprobation of the meaſure. Such were the virtue and moderation of the Bonzas, and ſo loth were they to diſoblige their great director Fika-kaka.

What rendered the knot of connection between the Dairo Got-hama-baba, and this Cuboy altogether indiſſoluble, was a ſingular circumſtance, which I ſhall now explain. Fika-kaka not only devoted himſelf intirely to the gratification of his maſter's prejudices and rapacity, even when they interfered the moſt with the intereſt and reputation of Japan; but he alſo ſubmitted perſonally to his capricious humours with the moſt placid reſignation. He preſented his poſteriors to be kicked as regularly as the day revolved; and preſented them not barely with ſubmiſſion, but with all the appearance of fond deſire: and truly this diurnal expoſure was attended with ſuch delectation as he never enjoyed in any other attitude.

To explain this matter, I muſt tell thee, Peacock, that Fika-kaka was from his infancy afflicted with an itching of the podex, which the learned Dr. Woodward would have termed *immanis* αἰδοίων *pruritus*. That great naturaliſt would have imputed it to a redundancy of cholicky ſalts, got out of the ſtomach and guts into the blood, and thrown upon theſe parts, and he would have attempted to break their colluctations with oil, &c. but I, who know the real cauſes of this diſorder, ſmile at theſe whims of philoſophy.

Be that as it may, certain it is, all the moſt eminent phyſicians in Japan were conſulted about this ſtrange tickling and tingling, and among theſe the celebrated Fan-ſey, whoſe ſpirit afterwards informed the body of Rabelais. This experienced leech, having preſcribed a courſe of cathartics, balſamics, and ſweeteners, on the ſuppoſition that the blood was tainted with a ſcorbutical itch; at length found reaſon to believe that the diſeaſe was local. He therefore tried the method of gentle friction:

friction: for which purpose he used almost the very same substances which were many centuries after applied by Gargantua to his own posteriors; such as a night cap, a pillow-bier, a slipper, a poke, a pannier, a beaver, a hen, a cock, a chicken, a calf-skin, a hare-skin, a pigeon, a cormorant, a lawyer's bag, a lamprey, a coif, a lure, nay even a goose's neck, without finding that *volupté merifique au trou de cul*, which was the portion of the son of Grangousier. In short, there was nothing that gave Fika-kaka such respite from this tormenting titillation as did smearing the parts with thick cream, which was afterwards licked up by the rough tongue of a boar-cat. But the administration of this remedy was once productive of a disagreeable incident. In the mean time, the distemper gaining ground became so troublesome, that the unfortunate Quanbuku was incessantly in the fidgets, and ran about distracted, cackling like a hen in labour.

The source of all this misfortune was the juxta position of two atoms quarrelling for precedency, in this the Cuboy's seat of honour. Their pressing and squeezing and elbowing and jostling, tho' of no effect in discomposing one another, occasioned all this irritation and titillation in the posteriors of Fika-kaka---What! dost thou mutter, Peacock? dost thou presume to question my veracity? now by the indivisible rotundity of an atom, I have a good mind, caitiff, to raise such a buzzing commotion in thy glandula pinealis, that thou shalt run distracted over the face of the earth, like Io when she was stung by Juno's gad-fly! What! thou who hast been wrapt from the cradle in visions of mystery and revelation, swallowed impossibilities like lamb's wool, and digested doctrines harder than iron three times quenched in the Ebro! thou to demur at what I assert upon the evidence and faith of my own consciousness and consistency!---Oh! you capitulate: well, then beware of a relapse---you know a relapsed heretic finds no mercy.

I say, while Fika-kaka's podex was the scene of con-

tention between two turbulent atoms, I had the honour to be pofted immediately under the nail of the Dairo's great toe, which happened one day to itch more than ufual for occupation. The Cuboy prefenting himfelf at that inftant, and turning his face from his mafter, Got-hama-baba performed the exercife with fuch uncommon vehemence, that firft his flipper, and then his toe-nail flew off, after having made a fmall breach in the perineum of Fika-kaka. By the fame effort, I was divorced from the great toe of the fovereign, and lodged near the great gut of his minifter, exactly in the interftice between the two hoftile particles, which were thus in fome meafure reftrained from wrangling; though it was not in my power to keep the peace entirely. Neverthelefs, Fika-kaka's torture was immediately fufpended; and he was even feized with an orgafm of pleafure, analogous to that which characterifes the extacy of love.

Think not, however, Peacock, that I would adduce this circumftance as a proof that pleafure and pain are meer relations, which can exift only as they are contrafted. No: pleafure and pain are fimple, independent ideas, incapable of definition; and this which Fika-kaka felt was an extafy compounded of pofitive pleafure ingrafted upon the removal of pain; but whether this pofitive pleafure depended upon a particular center of percuffion hit upon by accident, or was the infeparable effect of a kicking and fcratching conferred by a royal foot and toe, I fhall not at prefent unfold: neither will I demonftrate the *modus operandi* on the nervous papillæ of Fika-kaka's breech, whether by irritation, relaxation, undulation, or vibration. Were thefe effential difcoveries communicated, human philofophy would become too arrogant. It was but the other day that Newton made fhift to dive into fome fubaltern laws of matter; to explain the revolution of the planets, and analyfe the compofition of light; and ever fince, that reptile man has believed itfelf a demi-god---I hope to fee the day when the petulant philofopher fhall be driven back to his

his Categories and the Organum Univerſale of Ariſtotle, his οὐσία, his ὕλη and his ὑποκείμενον.

But waving theſe digreſſions, the pleaſure which the Cuboy felt from the application of the Dairo's toe-nail was ſucceeded by a kind of tenſion or ſtiffneſs, which began to grow troubleſome juſt as he reached his own palace, where the Bonzas were aſſembled to offer up their diurnal incenſe. Inſtinct, on this occaſion, performed what could hardly have been expected from the moſt extraordinary talents. At ſight of a grizzled beard belonging to one of thoſe venerable doctors, he was ſtruck with the idea of a powerful aſſuager; and taking him into his cabinet, propoſed that he ſhould make oral application to the part affected. The propoſal was embraced without heſitation, and the effect even tranſcended the hope of the Cuboy. The oſculation itſelf was ſoft, warm, emollient, and comfortable; but when the nervous papillæ were gently ſtroaked, and as it were fondled by the long, elaſtic, periſtaltic, abſterſive fibres that compoſed this reverend verriculum, ſuch a delectable titillation enſued, that Fika-ka was quite in raptures.

That which he intended at firſt for a medicine he now converted into an article of luxury. All the Bonzas who enrolled themſelves in the number of his dependants, whether old or young, black or fair, rough or ſmooth, were enjoined every day to perform this additional and poſterior rite of worſhip, ſo productive of delight to the Cuboy, that he was every morning impatient to receive the Dairo's calcitration, or rather his pedeſtrian digitation; after which he flew with all the eagerneſs of deſire to the ſubſequent part of his entertainment.

The tranſports thus produced ſeemed to diſarrange his whole nervous ſyſtem, and produce an odd kind of revolution in his fancy; for though he was naturally grave, and indeed overwhelmed with conſtitutional hebetude, he became, in conſequence of this periodical tickling, the moſt giddy, pert buffoon in nature. All was grinning, giggling, laughing, and prating, except when his fears intervened; then he ſtarted and ſtared,

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and curſed and prayed by turns. There was but one barber in the whole empire that would undertake to ſhave him, ſo ticklifh and unſteady he was under the hands of the operator. He could not ſit above one minute in the ſame attitude, or on the ſame ſeat; but ſhifted about from couch to chair, from chair to ſtool, from ſtool to cloſe-ſtool, with inceſſant rotation, and all the time gave audience to thoſe who ſolicited his favour and protection. To all and ſeveral he promiſed his beſt offices, and confirmed theſe promiſes with oaths and proteſtations. One he ſhook by the hand; another he hugged; a third he kiſſed on both ſides the face; with a fourth he whiſpered; a fifth he honoured with a familiar horſe-laugh. He never had courage to refuſe even that which he could not poſſibly grant; and at laſt his tongue actually forgot how to pronounce the negative particle: but as in the Engliſh language two negatives amount to an affirmative, five hundred affirmatives in the mouth of Fika-kaka did not altogether deſtroy the efficacy of ſimple negation. A promiſe five hundred times repeated, and at every repetition confirmed by oath, barely amounted to a computable chance of performance.

It muſt be allowed, however, he promoted a great number of Bonzas, and in this promotion he manifeſted an uncommon taſte. They were preferred according to the colour of their beards. He found, by experience, that beards of different colours yielded him different degrees of pleaſure in the friction we have deſcribed above; and the proviſion he made for each was in proportion to the ſatisfaction the candidate could afford. The ſenſation enſuing from the contact of a grey beard was ſoft and delicate, and agreeably demulcent, when the parts were unuſually inflamed; a red, yellow, or brindled beard, was in requeſt when the buſineſs was to thrill or tingle; but a black beard was of all others the moſt honoured by Fika-kaka, not only on account of its fleecy feel, equally ſpirited and balſamic, but alſo for another philoſophical reaſon, which I ſhall now explain.

plain. You know, Peacock, that black colour abſorbs the rays of light, and detains them as it were in a repoſitory. Thus a black beard, like the back of a black cat, becomes a phoſphorus in the dark, and emits ſparkles upon friction. You muſt know that one of the graveſt doctors of the Bonzas, who had a private requeſt to make, deſired an audience of Fika-kaka in his cloſet at night, and the taper falling down by accident, at that very inſtant when his beard was in contact with the Cuboy's ſeat of honour, the electrical ſnap was heard, and the part illuminated, to the aſtoniſhment of the ſpectators, who looked upon it as a prelude to the apotheoſis of Fika-kaka. Being made acquainted with this phænomenon, the miniſter was exceedingly elevated in his own mind. He rejoiced in it as a communication of ſome divine efficacy, and raiſed the happy Bonza to the rank of Pontifex Maximus, or chief prieſt, in the temple of Fakku-baſi. In the courſe of experiments, he found that all black beards were electrical in the ſame degree, and being ignorant of philoſophy, aſcribed it to ſome ſupernatural virtue, in conſequence of which they were promoted as the holieſt of the Bonzas. But you and I know, that ſuch a phoſphorus is obtained from the moſt worthleſs and corrupted materials, ſuch as rotten wood, putrified veal, and ſtinking whiting.

Fika-kaka, ſuch as I deſcribed him, could not poſſibly act in the character of Cuboy, without the aſſiſtance of counſellors and ſubalterns, who underſtood the detail of government and the forms of buſineſs. He was accordingly ſurrounded by a number of ſatellites, who reflected his luſtre in their everal ſpheres of rotation; and though their immerſions and emerſions were apparently abrupt and irregular, formed a kind of luminous belt as pale and comfortleſs as the ring of Saturn, the moſt diſtant, cold, and baleful of all the planets.

The moſt remarkable of theſe ſubordinates, was Stiphi-rum-poo, a man, who, from a low plebeian origin, had raiſed himſelf to one of the firſt offices of the empire,

pire, to the dignity of *Quo*, or nobleman, and a considerable ſhare of the Dairo's perſonal regard. He owed his whole ſucceſs to his induſtry, aſſiduity, and circumſpection. During the former part of his life, he ſtudied the laws of Japan with ſuch ſeverity of application, that though unaſſiſted by the leaſt gleam of genius, and deſtitute of the ſmalleſt pretenſion to talent, he made himſelf maſter of all the written ordinances, all the eſtabliſhed cuſtoms, and forms of proceeding in the different tribunals of the empire. In the progreſs of his vocation, he became an advocate of ſome eminence, and even acquired reputation for polemical eloquence, though his manner was ever dry, laboured, and unpleaſant.—Being elevated to the ſtation of a judge, he ſo far juſtified the intereſt by which he had been promoted, that his honeſty was never called in queſtion; and his ſentences were generally allowed to be juſt and upright. He heard cauſes with the moſt painful attention, ſeemed to be indefatigable in his reſearches after truth; and though he was forbidding in his aſpect, ſlow in deliberation, tedious in diſcuſſion, and cold in his addreſs; yet I muſt own, he was alſo unbiaſſed in his deciſions.—I mean, unbiaſſed, by any conſciouſneſs of ſiniſter motive: for a man may be biaſſed by the nature of his diſpoſition, as well as by prejudices acquired, and yet not guilty of intentional partiality. Sti-phi-rum-poo was ſcrupulouſly juſt, according to his own ideas of juſtice, and conſequently well qualified to decide in common controverſies. But in delicate caſes, which required an uncommon ſhare of penetration; when the province of a ſupreme judge is to mitigate the ſeverity and ſometimes even deviate from the dead letter of the common law, in favour of particular inſtitutions, or of humanity in general; he had neither genius to enlighten his underſtanding, ſentiment to elevate his mind, nor courage to ſurmount the petty incloſures of ordinary practice. He was accuſed of avarice and cruelty; but in fact, theſe were not active paſſions in his heart. The conduct which ſeemed to juſtify theſe imputations

was wholly owing to a total want of tafte and generofity. The nature of his poft furnifhed him with opportunities to accumulate riches; and as the narrownefs of his mind admitted no ideas of elegance or refined pleafure, he knew not how to ufe his wealth fo as to avoid the charge of a fordid difpofition. His temper was not rapacious but attentive: he knew not the ufe of wealth, and therefore did not ufe it at all: but was in this particular neither better nor worfe than a ftrong-box for the convenience and advantage of his heir. The appearance of cruelty remarkable in his counfels, relating to fome wretched infurgents who had been taken in open rebellion, and the rancorous pleafure he feemed to feel in pronouncing fentence of death by felf-exenteration *, was in fact the gratification of a daftardly heart, which had never acknowledged the leaft impulfe of any liberal fentiment. This being the cafe, mankind ought not to impute that to his guilt which was, in effect, the confequence of his infirmity. A man might, with equal juftice, be punifhed for being purblind. Sti-phi-rum-poo was much more culpable for feeking to fhine in a fphere for which nature never intended him; I mean for commencing ftatefman, and intermeddling in the machine of government: yet even into this character he was forced, as it were, by the opinion and injunctions of Fika-kaka, who employed him at firft in making fpeeches for the Dairo, which that prince ufed to pronounce in public, at certain feafons of the year. Thefe fpeeches being tolerably well received by the populace, the Cuboy conceived an extraordinary opinion of his talents; and thought him extremely well qualified to eafe him of great part of the burthen of government. He found him very well difpofed to engage heartily in his interefts. Then he was admitted to the ofculation *a pofteriori*; and though his beard was not black, but rather of a fubfufcan hue,

* A gentleman capitally convicted in Japan is allowed the privilege of anticipating the common executioner, by ripping out his own bowels.

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he managed it with fuch dexterity, that Fika-kaka declared the falute gave him unfpeakable pleafure: while the bye-ftanders protefted that the contact produced, not fimply electrical fparks or fcintillations, but even a perfect irradiation, which feemed altogether fupernatural. From this moment Sti-phi-rum-poo was initiated in the myfteries of the cabinet, and even introduced to the perfon of the Dairo Got-hama-baba, whofe pedeftrian favours he fhared with his new patron. It was obferved, however, that even after his promotion and nobilitation, he ftill retained his original aukwardnefs, and never could acquire that graceful eafe of attitude with which the Cuboy prefented his parts averfe to the contemplation of his fovereign. Indeed this minifter's body was fo well moulded for the celebration of the rite, that one would have imagined nature had formed him exprefsly for that purpofe, with his head and body projecting forwards, fo as to form an angle of forty-five with the horizon, while the glutæi mufcles fwelled backwards as if ambitious to meet half way the imperial encounter.

The third connexion that ftrengthened this political band was Nin-kom-poo-po, commander of the *Fune* or navy of Japan, who, if ever man was, might furely be termed the child of fortune. He was bred to the fea from his infancy, and, in the courfe of pacific fervice rofe to the command of a jonkh, when he was fo lucky as to detect a crew of pyrates employed on a defolate fhore, in concealing a hoard of money which they had taken from the merchants of Corea. Nin-kom-poo-po falling in with them at night, attacked them unawares and having obtained an eafy victory, carried off the treafure. I cannot help being amufed at the folly of you filly mortals, when I recollect the tranfports of the people at the return of this fortunate officer, with a paultry mafs of filver, parading in covered waggons, efcorted by his crew in arms. The whole city of Meaco refounded with acclamation; and Nim-kompoo-po was extolled as the greateft hero that ever the empire of Japan

Japan produced. The Cuboy honoured him with five kiſſes in public; accepted of the oſculation in private, recommended him in the ſtrongeſt terms to the Dairo, who promoted him to the rank of Sey-ſeo-gun, or general at ſea. He profeſſed himſelf an adherent to the Cuboy, entered into a ſtrict alliance with Sti-phi-rum-poo, and the whole management of the *Fune* was conſigned into his hands. With reſpect to his underſtanding, it was juſt ſufficient to comprehend the duties of a common mariner, and to follow the ordinary route of the moſt ſordid avarice. As to his heart, he might be ſaid to be in a ſtate of total apathy, without principle or paſſion; for I cannot afford the name of paſſion to ſuch a vile appetite as an inſatiable thirſt of lucre. He was, indeed, ſo cold and forbidding, that, in Japan, the people diſtinguiſhed him by a nick-name equivalent to the Engliſh word Salamander; not that he was inclined to live in fire, but that the coldneſs of his heart would have extinguiſhed any fire it had approached. Some individuals imagined he had been begot upon a mermaid by a ſailor of Kamſchatka; but this was a mere fable.---I can aſſure you, however, that when his lips were in contact with the Cuboy's poſteriors, Fika-kaka's teeth were ſeen to chatter. The pride of this animal was equal to his frigidity. He affected to eſtabliſh new regulations at the council where he preſided: he treated his equals with inſolence, and his ſuperiors with contempt. Other people generally rejoice in obliging their fellow-creatures, when they can do it without prejudice to their own intereſt. Nincompoo-po had a repulſive power in his diſpoſition; and ſeemed to take pleaſure in denying a requeſt. When this vain creature, ſelfiſh, inelegant, arrogant, and uncouth, appeared in all his trappings at the Dairo's court, upon a feſtival, he might have been juſtly compared unto a Lapland idol of ice, adorned with a profuſion of braſs leaf and trinkets of pewter. In the direction of the Fune, he was provided with a certain number of aſſeſſors, counſellors or co-adjutors; but

thefe he never confulted, more than if they had been wooden images. He diftributed his commands among his own dependents; and left all the forms of the office to the care of the fcribe, who thus became fo neceffary, that his influence fometimes had well nigh interfered with that of the prefident: nay, they have been feen, like the electrical fpheres of two bodies, repelling each other. Hence it was obferved, that the office of the Sey-feo-gun-fialty refembled the ferpent called Amphifbæna, which, contrary to the formation of other animals in head and tail, has a head where the tail fhould be. Well indeed, might they compare them to a ferpent, in creeping, cunning, coldnefs, and venom; but the comparifon would have held with more propriety had nature produced a ferpent without ever a head at all.

The fourth who contributed his credit and capacity to this coalition, was Fokfi-roku, a man who greatly furpaffed them all in the fcience of politics, bold, fubtle, interefted, infinuating, ambitious, and indefatigable. An adventurer from his cradle; a latitudinarian in principle, a libertine in morals, without the advantages of birth, fortune, character, or intereft; by his own natural fagacity, a clofe attention to the follies and foibles of mankind, a projecting fpirit, an invincible affurance, and an obftinacy of perfeverance, proof againft all the fhocks of difappointment and repulfe; he forced himfelf, as it were, into the fcale of preferment; and being found equally capable and compliant, rofe to high offices of truft and profit, detefted by the people, as one of the moft defperate tools of a wicked adminiftration; and odious to his colleagues in the m----y, for his fuperior talents, his reftlefs ambition, and the uncertainty of his attachment.

As intereft prompted him, he hovered between the triumvirate we have defcribed, and another knot of competitors for the ad-----n, headed by Quamba-cundono, a great Quo related to the Dairo, who had bore the fupreme command in the army, and was ftiled

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Fatzman*, κατ' ἐξοχὴν, or by way of eminence. This accompliſhed prince was not only the greateſt in his mind, but alſo the largeſt in his perſon of all the ſubjects of Japan; and whereas your Shakeſpeare makes Falſtaff urge it as a plea in his own favour, that as he had more fleſh, ſo likewiſe he had more frailty than other men; I may juſtly convert the propoſition in favour of Quamba-cun-dono, and affirm that as he had more fleſh, ſo he had more virtue than any other Japoneſe; more bowels, more humanity, more beneficence, more affability. He was undoubtedly, for a Fatzman, the moſt courteous, the moſt gallant, the moſt elegant, generous and munificent Quo that ever adorned the court of Japan. So conſummate in the art of war, that the whole world could not produce a general to match him in foreſight, vigilance, conduct, and ability. Indeed his intellects were ſo extraordinary and extenſive, that he ſeemed to ſentimentize at every pore, and to have the faculty of thinking diffuſed all over his frame, even to his fingers ends: or, as the Latins call it *ad unguem*: nay, ſo wonderful was his organical conformation, that, in the opinion of many Japoneſe philoſophers, his whole body was enveloped in a kind of poultice of brain, and that if he had loſt his head in battle, the damage with regard to his power of reflection would have been ſcarce perceptible. After he had atchieved many glorious exploits in a war againſt the Chineſe on the continent, he was ſent with a ſtrong army to quell a dangerous inſurrection in the northern parts of Ximo, which is one of the Japoneſe iſlands. He accordingly by his valour cruſhed the rebellion; and afterwards, by dint of clemency and diſcretion, extinguiſhed the laſt embers of diſaffection. When the inſurgents were defeated, diſperſed, and diſarmed, and a ſufficient number ſelected for example, his humanity emerged, and took full poſſeſſion of his breaſt. He conſidered them as wretched men miſled by falſe princi-

* Vide Kempfer. Amænitat. Japan.

ples of honour, and ſympathized with their diſtreſs: he pitied them as men and fellow-citizens: he regarded them as uſeful fellow-ſubjects, who might be reclaimed and reunited to the community. Inſtead of ſending out the miniſters of blood, rapine, and revenge, to ravage, burn, and deſtroy, without diſtinction of age, ſex, or principle; he extended the arms of mercy to all who would embrace that indulgence: he protected the lives and habitations of the helpleſs, and diminiſhed the number of mal-contents much more effectually by his benevolence than by his ſword.

The ſouthern Japoneſe had been terribly alarmed at this inſurrection, and in the firſt tranſports of their deliverance, voluntarily taxed themſelves with a conſiderable yearly tribute to the hero Quamba-cun-dono. In all probability, they would not have appeared ſo grateful, had they ſtayed to ſee the effects of his merciful diſpoſition towards the vanquiſhed rebels: for mercy is ſurely no attribute of the Japoneſe, conſidered as a people. Indeed, nothing could form a more ſtriking contraſt than appeared in the tranſactions in the northern and ſouthern parts of the empire at this juncture. While the amiable Quamba-cun-dono was employed in the godlike office of gathering together, and cheriſhing under his wings the poor, diſperſed, forlorn widows and orphans, whom the ſavage hand of war had deprived of parent, huſband, home, and ſuſtenance; while he, in the north, gathered theſe miſerable creatures, even as a hen gathereth her chickens; Sti-phi-rum-poo, and other judges in the ſouth, were condemning ſuch of their parents and huſbands as ſurvived the ſword, to crucifixion, chauldrons of boiling oil, or exenteration: and the people were indulging their appetites by feaſting upon the viſcera thus extracted. The liver of a Ximian was in ſuch requeſt at this period, that if the market had been properly managed and ſupplied, this delicacy would have ſold for two obans a pound, or about four pounds ſterling. The troops in the north might have provided at the rate of a thouſand

head

head per month for the demand of Meaco; and though the other parts of the carcaſe would not have ſold at ſo high a price as the liver, heart, harrigals, ſweet-bread and pope's eye; yet the whole, upon an average, would have fetched at the rate of three hundred pounds a head; eſpecially if thoſe animals, which are but poorly fed in their own country, had been fattened up and kept upon hard meat for the ſlaughter. This new branch of traffic would have produced about three hundred and ſixty thouſand pounds annually: for the rebellion might eaſily have been fomented from year to year; and conſequently it would have yielded a conſiderable addition to the emperor's revenue, by a proper taxation.

The philoſophers of Japan were divided in their opinion concerning this new taſte for Ximian fleſh, which ſprung up among the Japoneſe. Some aſcribed it to a principle of hatred and revenge, agreeable to the common expreſſion of animoſity among the multitude, 'You dog, I'll have your liver.' Others imputed it to a notion analogous to the vulgar conceit, that the liver of a mad dog being eaten, is a preventive againſt madneſs; ergo, the liver of a traitor is an antidote againſt treaſon. A third ſort derived this ſtrange appetite from the belief of the Americans, who imagine they ſhall inherit all the virtues of the enemies they devour; and a fourth affirmed that the demand for this dainty aroſe from a very high and peculiar flavour in Ximian fleſh, which flavour was diſcovered by accident: moreover, there were not wanting ſome who ſuppoſed this banquet was a kind of ſacrifice to the powers of ſorcery; as we find that one of the ingredients of the charm prepared in Shakeſpeare's cauldron was 'the liver of blaſpheming Jew:' and indeed it is not at all impoſſible that the liver of a rebellious Ximian might be altogether as effectual. I know that Fika-kaka was ſtimulated by curioſity to try the experiment, and held divers conſultations with his cooks on this ſubject. They all declared in favour of the trial; and it was accordingly preſented at the table, where

the Cuboy eat of it to ſuch exceſs as to produce a ſurfeit. He underwent a ſevere evacuation both ways, attended with cold ſweats and ſwoonings. In a word, his agony was ſo violent, that he ever after loathed the ſight of Ximian fleſh, whether dead or alive.

With the Fatzman Quamba-cun-dono was connected another Quo called Gotto-mio, viceroy of Xicoco, one of the iſlands of Japan. If his underſtanding had been as large as his fortune, and his temper a little more tractable, he would have been a dangerous rival to the Cuboy. But if their brains had been weighed againſt each other, the nineteenth part of a grain would have turned either ſcale; and as Fika-kaka had negative qualities, which ſupported and extended his perſonal influence, ſo Gotto-mio had poſitive powers, that defended him from all approaches of popularity. His pride was of the inſolent order; his temper extremely iraſcible; and his avarice quite rapacious; nay, he is ſaid to have once declined the honour of a kicking from the Dairo. Conceited of his own talents, he affected to harangue in the council of Twenty-eight; but his ideas were embarraſſed; his language was mean; and his elocution more diſcordant than the braying of fifty aſſes. When Fika-kaka addreſſed himſelf to ſpeech, an agreeable ſimper played upon the countenances of all the audience: but ſoon as Gotio-mio ſtood up, every ſpectator raiſed his thumbs to his ears, as it were inſtinctively. The Dairo, Got-hama-baba, by the advice of the Cuboy, ſent him over to govern the people of Xicoco, and a more effectual method could not have been taken to mortify his arrogance. His deportment was ſo inſolent, his œconomy ſo ſordid, and his government ſo arbitrary, that thoſe iſlanders, who are remarkably ferocious and impatient, expreſſed their hatred and contempt of him on every occaſion. His Quanbukuſhip was hardly ſafe from outrage in the midſt of his guards; and a croſs was actually erected for the execution of his favourite Kow-kin, who eſcaped with ſome difficulty to the iſland of Ni-

phon, whither alſo his patron ſoon followed him, attended by the curſes of the people whom he had been ſent to rule.

He who preſided at the council of Twenty Eight was called Soo-ſan-ſin-o, an old experienced ſhrewd politician, who conveyed more ſenſe in one ſingle ſentence, than could have been diſtilled from all the other brains in council, had they been macerated in one alembic. He was a man of extenſive learning and elegant taſte. He ſaw through the characters of his fellow-labourers in the ad------n. He laughed at the folly of one faction, and deteſted the arrogance and preſumption of the other. In an aſſembly of ſenſible men, his talents would have ſhone with ſuperior luſter: but at the council of Twenty Eight, they were obſcured by the thick clouds of ignorance that enveloped his brethren. The Dairo had a perſonal reſpect for him, and is ſaid to have conferred frequent favours on his poſteriors in private. He kicked the Cuboy often *ex officio*, as a huſband thinks it incumbent upon him to careſs his wife: but he kicked the preſident with pleaſure, as a voluptuary embraces his miſtreſs. Soo-ſan-ſin-o, conſcious that he had no family intereſt to ſupport him in cabals among the people, and careleſs of his country's fate, reſolved to enjoy the comforts of life in quiet. He laughed and quaffed with his ſelect companions in private; received his appointments thankfully; and ſwam with the tide of politics as it happened to flow. It was pretty extraordinary that the wiſeſt man ſhould be the greateſt cypher: but ſuch was the will of the gods.

Beſides theſe great luminaries that enlightened the cabinet of Japan, I ſhall have occaſion, in the courſe of my narrative, to deſcribe many other ſtars of an inferior order. At this board there was as great a variety of characters, as we find in the celebrated table of Cebes. Nay, indeed, what was objected to the philoſopher, might have been more juſtly ſaid of the Japoneſe councils. There was neither invention, unity nor

deſign,"

deſign among them. They conſiſted of mobs of ſauntering, ſtrolling, vagrant, and ridiculous politicians. Their ſchemes were abſurd, and their deliberations like the ſketches of anarchy. All was bellowing, bleating, braying, grinning, grumbling, confuſion, and uproar. It was more like a dream of chaos than a picture of human life. If the ΔΑΙΜΩΝ, or genius was wanting, it muſt be owned that Fika-kaka exactly anſwered Cebes's deſcription of ΤΥΧΗ, or Fortune, blind and frantic, running about every where; giving to ſome, and taking from others, without rule or diſtinction; while her emblem of the round ſtone, fairly ſhews his *giddy* nature; καλῶς μηνύει φύσιν αὐτῆς. Here, however, one might have ſeen many other figures of the painter's allegory; ſuch as Deception tendering the cup of ignorance and error, opinions and appetites; Diſappointment and Anguiſh; Debauchery, Profligacy, Gluttony and Adulation; Luxury, Fraud, Rapine, Perjury and Sacrilege; but not the leaſt traces of the virtues which are deſcribed in the groupe of true education, and in the grove of happineſs.

The two factions that divided the council of Japan, though inveterate enemies to each other, heartily and cordially concurred in one particular, which was the worſhip eſtabliſhed in the temple of Fakkubaſi, or the White Horſe. This was the orthodox faith in Japan, and was certainly founded, as St. Paul ſaith of the Chriſtian religion, upon the evidence of things not ſeen. All the votaries of this ſuperſtition of Fakkubaſi ſubſcribed and ſwore to the following creed, implicitly, without heſitation, or mental reſervation. 'I believe in the White Horſe, that he deſcended from heaven, and ſojourned in Jeddo, which is the land of promiſe. I believe in *Bupo* his apoſtle, who firſt declared to the children of Niphon, the glad tidings of the goſpel of Fakkubaſi. I believe that the White Horſe was begot by a black mule, and brought forth by a green dragon; that his head is of ſilver, and his hoofs are of braſs; that he eats gold as provender, and

diſcharges

discharges diamonds as dung; that the Japonese are ordained and predestined to furnish him with food, and the people of Jeddo to clear away his litter. I believe that the island of Niphon is joined to the continent of Jeddo; and that whoever thinks otherwise shall be damned to all eternity. I believe that the smallest portion of matter may be practically divided *ad infinitum*: that equal quantities taken from equal quantities, an unequal quantity will remain: that two and two make seven: that the sun rules the night, the stars the day; and the moon is made of green cheese. Finally, I believe that a man cannot be saved without devoting his goods and his chattels, his children, relations and friends, his senses and ideas, his soul and his body, to the religion of the White Horse, as it is prescribed in the ritual of Fakkubasi.' These are the tenets which the Japonese ministers swallowed as glib as the English clergy swallow the thirty-nine articles.

Having thus characterised the chiefs that disputed the administration, or in other words the empire of Japan, I shall now proceed to a plain narration of historical incidents, without pretending to philosophize like H------e, or dogmatize like S------tt. I shall only tell thee, Nathaniel, that Britain never gave birth but to two historians worthy of credit, and they were Taliessin and Geoffrey of Monmouth. I'll tell you another secret. The whole world has never been able to produce six good historians. Herodotus is fabulous even to a proverb; Thucydides is perplexed, obscure, and unimportant; Polybius is dry and inelegant; Livy superficial; and Tacitus a coxcomb. Guicciardini wants interest; Davila digestion; and Sarpi truth. In the whole catalogue of French historians, there is not one of tolerable authenticity.

In the year of the period Foggien one hundred and fifty-four, the tranquillity of Japan was interrupted by the incroachments of the Chinese adventurers, who made descents upon certain islands belonging to the Japonese, a great way to the southward of Xicoco.

They

They even ſettled colonies, and built forts on ſome
them, while the two empires were at peace with ea
other. When the Japoneſe governors expoſtulated wi
the Chineſe officers on this intruſion, they were treat
with ridicule and contempt: then they had recourſe
force of arms, and ſome ſkirmiſhes were fought wi
various ſucceſs. When the tidings of theſe hoſti
ties arrived at Meaco, the whole Council of Twen
Eight was overwhelmed with fear and confuſion. T
Dairo kicked them all round, not from paſſion, but
way of giving an animating fillip to their deliberat
faculties. The diſputes had happened in the iſland
Fatſiſſio: but there were only three members of t
council who knew that Fatſiſſio was an iſland, althou
the commerce there carried on was of the utmoſt i
portance to the empire of Japan. They were as mu
in the dark with reſpect to its ſituation. Fika-ka
on the ſuppoſition that it adjoined to the coaſt of C
rea, expreſſed his apprehenſion that the Chineſe wou
invade it with a numerous army: and was ſo tranſpo
ed when Fokſi-roku aſſured him it was an iſland at a v
diſtance from any continent, that he kiſſed him five tim
in the face of the whole council; and his royal maſ
Got-hama-baba, ſwore he ſhould be indulged wit
double portion of kicking at his next private audien
The ſame counſellor propoſed, that as the Fune,
navy of Japan was much more numerous than the f
of China, they ſhould immediately avail themſelves
this advantage. Quamba-cun-dono the Fatzman w
of opinion that war ſhould be immediately declared,
an army tranſported to the continent. Sti-phi-ru
poo thought it would be more expedient to ſweep t
ſeas of the Chineſe trading veſſels, without givi
them any previous intimation; and to this opini
admiral Nin-kom-poo-po ſubſcribed, not only out
deference to the ſuperior underſtanding of his ſage al
who undertook to prove it was not contrary to the l
of nature and nations, to plunder the ſubjects of f
reign powers, who trade on the faith of treaties;

al

also from his own inclination, which was much addicted to pillage without bloodshed. To him therefore the task was left of scouring the seas, and intercepting the succours which (they had received intelligence) were ready to sail from one of the ports of China, to the island of Fatsissio. In the mean-time junks were provided for transporting thither a body of Japonese troops, under the command of one Koan, an obscure officer, without conduct or experience, whom the Fatzman selected for this service: not that he supposed him possessed of superior merit, but because no leader of distinction cared to engage in such a disagreeable expedition.

Nin-kom-poo-po acted according to the justest ideas which had been formed of his understanding. He let loose his cruisers among the merchant ships of China, and the harbours of Japan were quickly filled with prizes and prisoners. The Chinese exclaimed against these proceedings as the most perfidious acts of piracy; and all the other powers of Asia beheld them with astonishment. But the consummate wisdom of the sea cy-seo-gun appeared most conspicuous in another stroke of generalship which he now struck. Instead of blocking up in the Chinese harbour the succours destined to reinforce the enemy in Fatsissio, until they should be driven from their incroachments on that island, he very wisely sent a strong squadron of Fune to cruise in the open sea, midway between China and Fatsissio, in the most tempestuous season of the year, when the fogs are so thick and so constant in that latitude, as to rival the darkness of a winter night; and supported the feasibility of this scheme in council, by observing, that the enemy would be thus decoyed from their harbour, and undoubtedly intercepted in their passage by the Japonese squadron. This plan was applauded as one of the most ingenious stratagems that ever was devised; and Fika-kaka insisted upon kissing his posteriors, as the most honourable mark of his approbation.

Philosophers have observed, that the motives of ac-

tions are not to be estimated by events. Fortune di
not altogether fulfil the expectations of the counci
General Koan suffered himself and his army to b
decoyed into the middle of a wood, where they sto
like sheep in the shambles, to be slaughtered by an un
seen enemy. The Chinese succours perceiving th
harbour open, set sail for Fatsisio, which they reach
in safety, by changing their course about one degr
from the common route; while the Japonese Fu
continued cruising among the fogs, until the ships we
shattered by storms, and the crews more than half d
stroyed by cold and distemper.

When the news of these disasters arrived, great com
motion arose in the council. The Dairo Got-ham
baba fluttered, and clucked and cackled and hissed li
a goose disturbed in the act of incubation. Quamb
cun-dono shed bitter tears: the Cuboy snivelled a
sobbed: Sti-phi-rum-poo groaned: Gottomio swor
but the sea Sey-seo-gun Nin-kom-poo-po underwe
no alteration. He sat as the emblem of insensibili
fixed as the north star, and as cold as that lumina
sending forth emanations of frigidity. Fika-kaka, m
taking this congelation for fortitude, went round a
embraced him where he sat, exclaiming, 'My d
Day, Sey-seo-gun, what would you advise in this
lemma?'. But the contact had almost cost him his li
for the touch of Nin-kom-poo-po, thus congealed, h
the same effect as that of the fish called Torpor. T
Cuboy's whole body was instantly benumbed; and
his friends had not instantly poured down his thro
considerable quantity of strong spirit, the circulat
would have ceased. This is what philosophers ca
generation of cold, which became so intense, that
mercury in a Japonese thermometer constructed on
same principles which were afterwards adopted
Fahrnheit, and fixed in the apartment, immediat
sunk thirty degrees below the freezing point.

The first astonishment of the council was succee
by critical remarks and argumentation. The Da
consol

consoled himself by observing, that his troops made a very soldierly appearance as they lay on the field in their new cloathing, smart caps, and clean buskins; and that the enemy allowed they had never seen beards and whiskers in better order. He then declared, that should a war ensue with China, he would go abroad and expose himself for the glory of Japan. Foksi-roku expressed his surprize, that a general should march his army through a wood in an unknown country, without having it first reconnoitred: but the Fatzman assured him, that was a practice never admitted into the discipline of Japan. Gotto-mio swore the man was mad to stand with his men, like oxen in a stall, to be knocked on the head without using any means of defence. 'Why the devil (said he) did not he either retreat, or advance to close engagement with the handful of Chinese who formed the ambuscade?' 'I hope, my dear Quanbuku, (replied the Fatzman) that the troops of Japan will always stand without flinching. I should have been mortified beyond measure, had they retreated without seeing the face of the enemy:------that would have been a disgrace which never befel any troops formed under my direction; and as for advancing, the ground would not permit any manœuvre of that nature. They were engaged in a *cul de sac*, where they could not form either in hollow square, front line, potence, column or platoon.---It was the fortune of war, and they bore it like men:---we shall be more fortunate on another occasion.' The president Soo-san-sin-o took notice, that if there had been one spaniel in the whole Japonese army, this disaster could not have happened; as the animal would have beat the bushes and discovered the ambuscade. He therefore proposed, that if the war was to be prosecuted in Fatsissio, which is a country overgrown with wood, a number of blood-hounds might be provided and sent over, to run upon the foot in the front and on the flanks of the army, when it should be on its march through such impediments. Quambacun-dono declared, that soldiers had much better die in

the bed of honour, than be faved and victorious, i fuch an unmilitary expedient; that fuch a propof was fo contrary to the rules of war, and the fcheme enlifting dogs fo derogatory from the dignity of t fervice, that if ever it fhould be embraced, he wou refign his command, and fpend the remainder of his l in retirement. This canine project was equally d liked by the Dairo, who approved of the Fatzman objection, and fealed his approbation with a pedeftri falute of fuch momentum, that the Fatzman cou hardly ftand under the weight of the compliment. was agreed that new levies fhould be made, and a ne fquadron of Fune equipped with all expedition; a thus the affembly broke up.

Fortune had not yet fufficiently humbled the pri of Japan. That body of Chinefe which defeated Koa made feveral conquefts in Fatfiffio, and feemed to in a fair way of reducing the whole ifland. Yet, t court of China, not fatisfied with this fuccefs, refolv to ftrike a blow, that fhould be equally humiliating the Japonefe, in another part of the world. Havi by fpecious remonftrances already prepoffeffed all t neighbouring nations againft the government of Japa as the patrons of perfidy and piracy; they fitted out armament, which was intended to fubdue the ifland Motao on the coaft of Corea, which the Japonefe h taken in a former war, and now occupied at a ve great expence, as a place of the utmoft importance the commerce of the empire. Repeated advices of t enemy's defign were fent from different parts, to t m-----y of Japan: but they feemed all overwhelmed fuch a lethargy of infatuation, that no meafures of pr vention were concerted.

Such was the opinion of the people; but the tru is, they were faft afleep. The Japonefe hold with t antient Greeks and modern Americans, that drea are from heaven; and in any perplexing emergenc they, like the Indians, Jews, and natives of Madagafca have recourfe to dreaming as to an oracle. The

dream

dreams or divinations are preceded by certain religious rites analogous to the ceremony of the ephod, the urim and the thummim. The rites were religiously performed in the council of Twenty-Eight; and a deep sleep overpowered the Dairo and all his counsellors.

Got-hama-baba the emperor, who reposed his head upon the pillowy sides of Quamba-cun-dono, dreamed that he was sacrificing in the temple of Fakkubasi, and saw the deity of the White Horse devouring pearls by the bushel at one end, and voiding corruption by the other at the other. The Fatzman dreamed that a great number of Chinese cooks were busy buttering his brains. Gotto-mio dreamed of lending money and borrowing wise. Sti-phi-rum-poo thought he had procured a new law for clapping padlocks upon the chastity of all the females in Japan under twenty, of which padlocks he himself kept the keys. Nin-kom-poo-po dreamed he was metamorphosed into a sea-lion, in pursuit of a shoal of golden gudgeons. *One did laugh in's sleep, and one cried murder.* The first was Soo-san-sin-o, who had precisely the same vision that disturbed the imagination of the Cuboy. He thought he saw the face of a right reverend prelate of the Bonzas, united with and growing to the posteriors of the minister. Fika-kaka underwent the same disagreeable illusion, with this aggravating circumstance, that he already felt the teeth of the said Bonza. The president laughed aloud at the ridiculous phænomenon: the Cuboy exclaimed in the terror of being encumbered with such a monstrous appendage. It was not without some reason he cried, 'Murder!' Tok-si-roku, who happened to sleep on the next chair, dreamed of money-bags, places, and reversions; and in the transport of his eagerness, laid fast hold on the trunk-breeches of the Cuboy, including certain fundamentals, which he grasped so violently as to excite pain, and extort the exclamation from Fika-kaka, even in his sleep.

The council being at last waked by the clamours of the people, who surrounded the palace, and proclaimed that Motao was in danger of an invasion; the sea Sey-

 seo-gun

ſeo-gun Nin-kom-poo-po, was ordered to fit out a fleet of Fune for the relief of that iſland; and directions were given that the commander of theſe Fune ſhould, in his voyage, touch at the garriſon of Foutao, and take on board from thence a certain number of troops, to reinforce the Japoneſe governor of the place that was in danger. Nin-kom-poo-po for this ſervice choſe the commander Bihn-goh, a man who had never ſignalized himſelf by an act of valour. He ſent him out with a ſquadron of Fune ill manned, wretchedly provided, and inferior in number to the fleet of China, which was by this time known to be aſſembled in order to ſupport the invaſion of the iſland of Motao. He ſailed, nevertheleſs, on this expedition, and touched at the garriſon of Foutao to take in the reinforcement: but the orders ſent for this purpoſe from Nob-od-i, miniſter for the department of war, appeared ſo contradictory and abſurd, that they could not poſſibly be obeyed; ſo that Bihn-goh proceeded without the reinforcement towards Motao, the principal fortreſs of which was by this time inveſted. He had been accidentally joined by a few cruiſers, which rendered him equal in ſtrength to the Chineſe ſquadron which he now deſcried. Both commanders ſeemed afraid of each other. The fleets, however, engaged; but little damage was done to either. They parted as if by conſent. Bihn-goh made the beſt of his way back to Foutao, without making the leaſt attempt to ſuccour, or open a communication with Fi-de-ta-da, the governor of Motao, who, looking upon himſelf as abandoned by his country, ſurrendered his fortreſs, with the whole iſland, to the Chineſe general. Theſe diſgraces happening on the back of the Fatſiſſian diſaſters, raiſed a prodigious ferment in Japan, and the miniſtry had almoſt ſunk under the firſt fury of the people's reſentment. They not only exclaimed againſt the folly of the adminiſtration, but they alſo accuſed them of treachery; and ſeemed to think that the glory and advantage of the empire had been betrayed. What increaſed the commotion was the terror of an invaſion,

with

with which the Chinese threatened the islands of Japan. The terrors of Fika-kaka had already cost him two pair of trunk hose, which were defiled by sudden sallies or irruptions from the postern of his microcosm; and these were attended with such noisome effluvia, that the Bonzas could not perform the barbal abstersion without marks of abhorrence. The emperor himself was seen to stop his nose, and turn away his head, when he approached him to perform the pedestrian exercise.

Here I intended to insert a dissertation on trowsers or trunk breeches, called by the Greeks βρακοι, & περίζωματα by the Latins *braccæ laxæ*, by the Spaniards *bragas anchas*, by the Italians *calzone largo*, by the French *haut de chausses*, by the Saxons *bræcce*, by the Swedes *brackor*, by the Irish *briechan*, by the Celtæ *brag*, and by the Japonese *bra-ak*. I could make some curious discoveries touching the analogy between the Περιζώματα and Ζωνιον γυναικεῖον, and point out the precise time at which the Grecian women began to wear the breeches. I would have demonstrated that the *cingulum muliebre* was originally no other than the wife's literally wearing the husband's trousers at certain *orgia*, as a mark of dominion transferred *pro tempore*, to the female. I would have drawn a curious parallel between the Ζωνιον of the Greek, and the *shim* or middle cloth worn by the black ladies in Guinea. I would have proved that breeches were not first used to defend the central parts from the injuries of the weather, inasmuch as they were first worn by the Orientals in a warm climate; as you may see in Persius, *Braccatis illita medis---porticus.* I would have shewn that breeches were first brought from Asia to the northern parts of Europe, by the Celtæ sprung from the antient Gomanans; that trousers were worn in Scotland long before the time of Pythagoras; and indeed we are told by Jamblychus, that Abaris, the famous Highland philosopher, cotemporary, and personally acquainted with the sage of Crotona, wore long trousers. I myself can attest the truth of that description, as I well remember the person and habit of

that learned mountaineer. I would have explained the reasons that compelled the posterity of those mountaineers to abandon the breeches of their forefathers, and expose their posteriors to the wind. I would have convinced the English antiquaries that the inhabitants of Yorkshire came originally from the Highlands of Scotland, before the Scots had laid aside their breeches, and wore this part of dress, long after their ancestors, as well as the southern Britons, were unbreeched by the Romans. From this distinction they acquired the name of *Brigantes*, *quasi Bragantes*; and hence came the verb to *brag*, or boast contemptuously; for the neighbours of the Brigantes being at variance with that people, used by way of contumelious defiance, when they saw any of them passing or repassing, to clap their hands on their posteriors, and cry *Brag-Brag*.---I would have drawn a learned comparison between the shield of Ajax and the seven-fold breeches of a Dutch skipper. Finally, I would have promulgated the original use of trunk breeches, which would have led me into a discussion of the rites of Cloacina, so differently worshipped by the southern and northern inhabitants of this kingdom. These disquisitions would have unveiled the mysteries that now conceal the origin, migration, superstition, language, laws, and connexions of different nations---*sed nunc non erit his locus*. I shall only observe, that Linschot and others are mistaken in deriving the Japonese from their neighbours the Chinese; and that Dr. Kempfer is right in his conjecture, supposing them to have come from Media immediately after the confusion of Babel. It is no wonder, therefore, that being *Braccatorum filii*, they should retain the wide breeches of their progenitors.

Having dropped these hints concerning the origin of breeches, I shall now return to the great personage that turned me into this train of thinking. The council of Twenty-Eight being assembled in a great hurry, Fika-kaka sat about five seconds in silence, having in his countenance nearly the same expression which you have

have seen in the face and attitude of Felix on his tribunal, as represented by the facetious Hogarth, in his print done after the Dutch taste. After some pause he rose, and surveying every individual of the council through a long tube, he began a speech to this effect: "Imperial Got-hama-baba, my ever-glorious master; and you, ye illustrious nobles of Japan, Quanbukus, Quos, Days, and Daygos, my fellows and colleagues, in the work of administration; it is well known to you all, and they are rascals that deny it, I have watched and fasted for the public weal,---By G-d, I have deprived myself of two hours of my natural rest, every night for a week together.---Then I have been so hurried with state affairs, that I could not eat a comfortable meal in a whole fortnight: and what rendered this misfortune the greater, my chief cook had dressed an olio *a la Chine*.---I say an olio, my Lords, such an olio as never appeared before upon a table in Japan---by the Lord it cost me fifty obans; and I had not time to taste a morsel.---Well, then, I have watched that my fellow-subjects should sleep; I have fasted that they should feed.---I have not only watched and fasted, but I have prayed---no, not much of that---yes, by the Lord, I have prayed, as it were---I have ejaculated---I have danced and sung at the Matsuris, which, you know, are religious rites---I have headed the multitude, and treated all the raggamuffins in Japan.---To be certain, I could not do too much for our most excellent and sublime emperor, an emperor unequalled in wisdom, and unrivalled in generosity. -----Were I to expatiate from the rising of the sun to the setting thereof, I should not speak half his praise.---O happy nation! O fortunate Japan! happy in such a Dairo to wield the sceptre; and let me add, (vanity apart) fortunate in such a Cuboy to conduct the administration.---Such a prince! and such a minister!---a ha! my noble friend Soo-san-sin-o, I see your Dayship smile---I know what you think, ha! ha!---Very well, my Lord---you may think what you please;

but

but two ſuch head-pieces---pardon, my royal maſter, my preſumption in laying our heads together, you wo'n't find again in the whole univerſe, ha! ha!---I'll be damn'd if you do, ha! ha! ha!' The tumult without doors was, by this time, increaſed to ſuch a degree, that the Cuboy could utter nothing more *ab anteriori*; and the majority of the members ſat aghaſt in ſilence. The Dairo declared he would throw his cap out of the window into the midſt of the populace, and challenge any ſingle man of them to bring it up; but he was diſſuaded from hazarding his ſacred perſon in ſuch a manner. Quamba-cun-dono propoſed to let looſe the guards among the multitude: but Fika-kaka proteſted he could never agree to an expedient ſo big with danger to the perſons of all preſent. Sti-phi-rum-poo was of opinion that they ſhould proceed according to law, and indict the leaders of the mob for a riot. Nin-kom-poo-po exhorted the Dairo and the whole council to take refuge on board the fleet. Got-to-mio ſweated in ſilence: he trembled for his money-bags, and dreaded another encounter with the mob, by whom he had ſuffered ſeverely in the fleſh upon a former occaſion. The preſident ſhrugged up his ſhoulders, and kept his eye fixed upon a poſtern or back-door. In this general conſternation, Fokſi-roku ſtood up and offered a ſcheme which was immediately put in execution. 'The multitude, my Lords, (ſaid he) is a many-headed monſter---it is a Cerberus that muſt have a ſop :---it is a wild beaſt, ſo ravenous that nothing but blood will appeaſe its appetite :---it is a whale that muſt have a barrel for its amuſement :---it is a dæmon to which we muſt offer up human ſacrifice. Now the queſtion is, who is to be this ſop, this barrel, this ſcape-goat ?---Tremble not, illuſtrious Fika-kaka---be not afraid---your life is of too much conſequence.---But I perceive that the Cuboy is moved---an unſavory odour aſſails my noſtrils---brief let me be---Bihn-goh muſt be the victim---happy, if the ſacrifice of his ſingle life can appeaſe the commotions

tions of his country. To him let us impute the loſs of Motao.--Let us, in the mean time, ſoothe the rabble with ſolemn promiſes that national juſtice ſhall be done; ---let us employ emiſſaries to mingle in all places of plebeian reſort; to puzzle, perplex, and prevaricate; to exaggerate the miſconduct of Bihn-goh; to traduce his character with retroſpective reproach; ſtrain circumſtances to his prejudice; inflame the reſentment of the vulgar againſt that devoted officer; and keep up the flame by feeding it with continual fuel.'

The ſpeech was heard with univerſal applauſe: Fokſiroku was kicked by the Dairo, and kiſſed by the Cuboy, in token of approbation. The populace were diſperſed by means of fair promiſes. Bihn-goh was put under arreſt, and kept as a malefactor in cloſe priſon. Agents were employed through the whole metropolis to vilify his character, and accuſe him of cowardice and treachery. Authors were enliſted to defame him in public writings; and mobs hired to hang and burn him in effigie. By theſe means the revenge of the people was artfully transferred, and their attention effectually diverted from the miniſtry, which was the firſt object of their indignation. At length, matters being duly prepared for the exhibition of ſuch an extraordinary ſpectacle, Bihn-goh underwent a public trial, was unanimouſly found guilty, and unanimouſly declared innocent; by the ſame mouths condemned to death and recommended to mercy: but mercy was incompatible with the deſigns of the ad-----n. The unfortunate Bihn-goh was crucified for cowardice, and bore his fate with the moſt heroic courage. His behaviour at his death was ſo inconſiſtent with the crime for which he was doomed to die, that the emiſſaries of the Cuboy were fain to propagate a report, that Bihn-goh had bribed a perſon to repreſent him at his execution, and be crucified in his ſtead.

This was a ſtratagem very well calculated for the meridian of the Japoneſe populace; and it would have ſatisfied them intirely, had not their fears been concerned.

cerned. But the Chineſe had for ſome time been threatening an invaſion, the terror of which kept the people of Japan in perpetual agitation and diſquiet. They neglected their buſineſs, and ran about in diſtraction inquiring news, liſtening to reports, ſtaring, whiſpering, whimpering, clamouring, neglecting their food and renouncing their repoſe. The Dairo, who believed the Tartars of Yeſſo (from whom he himſelf was deſcended) had more valour, and ſkill and honeſty, than was poſſeſſed by any other nation on earth, took a large body of them into his pay, and brought them over to the iſland of Niphon, for the defence of his Japoneſe dominions. The truth is, he had a ſtrong predilection for that people: he had been nurſed among them, and ſucked it from the nipple. His father had ſucceeded as heir to a paultry farm in that country, and there he fitted up a cabbin, which he preferred to all the palaces of Meaco and Jeddo. The ſon received the firſt rudiments of his education among theſe Tartars, whoſe country had given birth to his progenitor Bupo. He therefore loved their country; he admired their manners, becauſe they were conformable to his own; and he was in particular captivated by the taſte they ſhewed in trimming and curling their muſtachios.

In full belief that the Yeſſites ſtood as high in the eſtimation of his Japoneſe ſubjects as in his own, he imported a body of them into Niphon, where, at firſt they were received as ſaviours and protectors; but the apprehenſion of danger no ſooner vaniſhed, than they were expoſed to a thouſand inſults and mortifications ariſing from the natural prejudice to foreigners, which prevails among the people of Japan. They were reviled, calumniated, and maltreated in every different form, and by every claſs of people; and when the ſevere ſeaſon ſet in, the Japoneſe refuſed ſhelter from the extremities of the weather, to thoſe very auxiliaries they had hired to defend every thing that was dear to them, from the ſwords of an enemy whom they themſelves durſt not look in the face. In vain Fika-kaka employed

employed a double band of artists to tickle their noses. They shut their eyes, indeed, as usual: but their eyes no sooner closed, than their mouths opened, and out flew the tropes and figures of obloquy and execration. They exclaimed that they had not bought, but caught the Tartar; that they had hired the wolves to guard the sheep; that they were simple beasts who could not defend themselves from the dog with their own horns; but what could be expected from a flock which was led by such a pusillanimous bell-weather?---In a word, the Yessites were sent home in disgrace: but the ferment did not subside; and the conduct of the administration was summoned before the venerable tribunal of the populace.

There was one Taycho who had raised himself to great consideration in this self-constituted college of the mob. He was distinguished by a loud voice, an unabashed countenance, a fluency of abuse, and an intrepidity of opposition to the measures of the Cuboy, who was far from being a favourite with the plebeians. Orator Taycho's eloquence was admirably suited to his audience; he roared and he brayed, and he bellowed against the m---r: he threw out personal sarcasms against the Dairo himself. He inveighed against his partial attachment to the land of Yesso, which he had more than once manifested to the detriment of Japan: he inflamed the national prejudice against foreigners; and as he professed an inviolable zeal for the commons of Japan, he became the first demagogue of the empire. The truth is, he generally happened to be on the right side. The partiality of the Dairo, the errors, absurdities, and corruption of the ministry, presented such a palpable mark as could not be missed by the arrows of his declamation. This Cerberus had been silenced more than once with a sop; but whether his appetite was not satisfied to the full, or he was still stimulated by the turbulence of his disposition, which would not allow him to rest, he began to shake his chains anew, and open in the old cry: which was a species of music to the mob, as agreeable

agreeable as the ſound of a bagpipe to a mountaineer of North Britain, or the ſtrum-ſtrum to the ſwarthy natives of Angola. It was a ſtrain which had the wonderful effect of effacing from the memory of his hearers every idea of his former fickleneſs and apoſtacy.

In order to weaken the effect of orator Taycho's harangues, the Cuboy had found means to intrude upon the councils of the mob, a native of Ximo called Muraclami, who had acquired ſome reputation for eloquence as an advocate in the tribunals of Japan. He certainly poſſeſſed an uncommon ſhare of penetration, with a ſilver tone of voice, and a great magazine of words and phraſes, which flowed from him in a pleaſing tide of elocution. He had withal the art of ſoothing, wheedling, inſinuating, and miſrepreſenting with ſuch a degree of plauſibility, that his talents were admired even by the few who had ſenſe enough to detect his ſophiſtry. He had no idea of principle, and no feeling of humanity. He had renounced the maxims of his family, after having turned them to the beſt account by execrating the rites of Fakkubaſi or the White Horſe, in private among mal-contents, while he worſhipped him in public with the appearance of enthuſiaſtic devotion. When detected in this double dealing, he fairly owned to the Cuboy, that he curſed the White Horſe in private for his private intereſt, but that he ſerved him in public from inclination.

The Cuboy had juſt ſenſe enough to perceive that he would always be true to his own intereſt; and therefore he made it his intereſt to ſerve the m----y to the full extent of his faculties. Accordingly Mura-clami fought a good battle with orator Taycho, in the occaſional aſſemblies of the populace. But as it is much more eaſy to inflame than to allay, to accuſe than to acquit, to aſperſe than to purify, to unveil truth than to varniſh falſhood; in a word, to patronize a good cauſe than to ſupport a bad one; the majeſty of the mob ſnuffed up the excrementitious ſalts of Taycho's invective until their jugulars ached, while they rejected with

ſign

figns of loathing the flowers of Mura-clami's elocution; juft as a citizen of Edinburgh ftops his nofe when he paffes by the fhop of a perfumer.

While the conftitution of human nature remains unchanged, fatire will be always better received than panegyric, in thofe popular harangues. The Athenians and Romans were better pleafed with the Philippics of Demofthenes and Tully, than they would have been with all the praife thofe two orators could have culled from the ftores of their eloquence. A man feels a fecret fatisfaction in feeing his neighbour treated as a rafcal. If he be a knave himfelf, (which ten to one is the cafe) he rejoices to fee a character brought down to the level of his own, and a new member added to his fociety; if he be one degree removed from actual roguery, (which is the cafe with nine-tenths of thofe who enjoy the reputation of virtue) he indulges himfelf with the Pharifaical confolation, of thanking God he is not like that publican.

But to return from this digreffion, Mura-clami, though he could not with all his talents maintain any fort of competition with Taycho, in the opinion of the mob; he, neverthelefs, took a more effectual method to weaken the force of his oppofition. He pointed out to Fika-kaka the proper means for amending the errors of his adminiftration: he propofed meafures for profecuting the war with vigour; he projected plans of conqueft in Fatfiffio; recommended active officers; forwarded expeditions, and infufed fuch a fpirit into the councils of Japan, as had not before appeared for fome centuries.

But his patron was precluded from the benefit of thefe meafures, by the obftinate prejudice and precipitation of the Dairo, who valued his Yeffian farm above all the empire of Japan. This precious morfel of inheritance bordered upon the territories of a Tartar chief called Brut-an-tiffi, a famous freebooter, who had inured his Kurd to bloodfhed, and enriched himfelf with rapine. Of all mankind he hated moft the

 Dairo,

Dairo, though his kinſman; and ſought a pretence for ſeizing the farm, which in three days he could have made his own. The Dairo Gothama-baba was not ignorant of his ſentiments. He trembled for his cabin, when he conſidered its ſituation between hawk and buzzard; expoſed on one ſide to the talons of Brut-an-tiffi, and open on the other to the incurſions of the Chineſe, under whoſe auſpices the ſaid Brut-an-tiffi had acted formerly as a zealous partizan. He had, indeed, in a former quarrel exerted himſelf with ſuch activity and rancour, to thwart the politics of the Dairo, and accumulate expences on the ſubjects of Niphon, that he was univerſally deteſted through the whole empire of Japan as a lawleſs robber, deaf to every ſuggeſtion of humanity, reſpecting no law, reſtricted by no treaty, ſcoffing at all religion, goaded by ambition, inſtigated by cruelty, and attended by rapine.

In order to protect the farm from ſuch a dangerous neighbour, Got-hama-baba, by an effort of ſagacity peculiar to himſelf, granted a large ſubſidy from the treaſury of Japan, to a remote nation of Mantchoux Tartars, on condition that they ſhould march to the aſſiſtance of his farm, whenever it ſhould be attacked. With the ſame ſanity of foreſight, the Dutch might engage in a defenſive league with the Ottoman Porte, to ſcreen them from the attempts of the moſt chriſtian king, who is already on their frontiers. Brut-an-tiffi knew his advantage, and was reſolved to enjoy it. He had formed a plan of uſurpation, which could not be executed without conſiderable ſums of money. He gave the Dairo to underſtand, he was perfectly ſenſible how much the farm lay at his mercy: then propoſed, that Got-hama-baba ſhould renounce his ſubſidiary treaty with the Mantchoux; pay a yearly tribute to him Brut-an-tiffi, in conſideration of his forbearing to ſeize the farm; and maintain an army to protect it on the other ſide from the irruptions of the Chineſe.

Got-hama-baba, alarmed at this declaration, began by

by his emissaries to sound the inclinations of his Japonese subjects touching a continental war, for the preservation of the farm; but he found them totally averse to this wise system of politics. Taycho, in particular, began to bawl and bellow among the mob, upon the absurdity of attempting to defend a remote cabin, which was not defensible; upon the iniquity of ruining a mighty empire, for the sake of preserving a few barren acres, a naked common, a poor, pitiful, pelting farm, the interest of which, like Aaron's rod, had already, on many occasions, swallowed up all regard and consideration for the advantage of Japan. He inveighed against the shameful and senseless partiality of Got-hama-baba: he mingled menaces with his representations. He expatiated on the folly and pernicious tendency of a continental war: he enlarged upon the independence of Japan, secure in her insular situation. He declared, that not a man should be sent to the continent, nor a subsidy granted to any greedy, mercenary, freebooting Tartar; and threatened that if any corrupt minister should dare to form such a connexion he would hang it about his neck, like a millstone, to sink him to perdition. The bellows of Taycho's oratory blew up such a flame in the nation, that the Cuboy and all his partizans were afraid to whisper one syllable about the farm.

Mean while Brut-an-tiffi, in order to quicken their determinations, withdrew the garrison he had in a town on the frontiers of China, and it was immediately occupied by the Chinese: an army of whom poured in like a deluge through this opening upon the lands adjoining to the farm. Got-hama-baba was now seized with a fit of temporary distraction. He foamed and raved, and cursed and swore in the Tartarian language: he declared he would challenge Brut-an-tiffi to single combat. He not only kicked but also cuffed the council of Twenty-Eight, and played at foot-ball with his imperial tiara. Fika-kaka was dumbfounded: Sti-phi-rum-poo muttered something about a

 commif-

commiſſion of lunacy: Nin-kom-poo-po pronounced the words flat-bottomed junks; but his teeth chattered ſo much, that his meaning could not be underſtood. The Fatzman offered to croſs the ſea and put himſelf at the head of a body of light horſe, to obſerve the motions of the enemy: and Gotto-mio prayed fervently within himſelf, that God Almighty would be pleaſed to annihilate that accurſed farm, which had been productive of ſuch miſchief to Japan. Nay, he even ventured to exclaim, 'Would to God, the farm was ſunk in the middle of the Tartarian ocean!' 'Heaven forbid!' cried the preſident Soo-ſan-ſin-o, 'for in that caſe, Japan muſt be at the expence of weighing it up again.'

In the midſt of this perplexity, they were ſuddenly ſurpriſed at the apparition of Taycho's head nodding from a window that overlooked their deliberations. At ſight of this horrid ſpectacle the council broke up. The Dairo fled to the inmoſt receſſes of the palace, and all his counſellors vaniſhed, except the unfortunate Fika-kaka, whoſe fear had rendered him incapable of any ſort of motion but one, and that he inſtantly had to a very efficacious degree. Taycho bolting in at the window, advanced to the Cuboy without ceremony, and accoſted him in theſe words: 'It depends upon the Cuboy, whether Taycho continues to oppoſe his meaſures, or becomes his moſt obſequious ſervant. Ariſe, illuſtrious Quanbuku, and caſt your eyes upon the ſteps by which I aſcended.' Accordingly Fika-kaka looked, and ſaw a multitude of people who had accompanied their orator into the court of the palace, and raiſed for him an occaſional ſtair of various implements. The firſt ſtep was made by an old fig-box, the ſecond by a nightman's bucket, the third by a caſk of hempſeed, the fourth by a tar-barrel, the fifth by an empty kilderkin, the ſixth by a keg, the ſeventh by a bag of ſoot, the eighth by a fiſh woman's baſket, the ninth by a rotten pack-ſaddle, and the tenth by a block of hard wood from the iſland of Fatſiſſio. It was ſupported on one ſide by a varniſhed lettered poſt,

and

on the other by a crazy hogſhead. The artificers who erected this climax, and now exulted over it with hideous clamour, conſiſted of grocers, ſcavengers, halter makers, carpenters, draymen, diſtillers, chimney-ſweepers, oyſterwomen, aſs-drivers, aldermen, and dealers in waſte paper.---To make myſelf underſtood, I am obliged, Peacock, to make uſe of thoſe terms and denominations which are known in this metropolis.

Fika-kaka, having conſidered this work with aſtoniſhment, and heard the populace declare upon oath, that they would exalt their orator above all competition, was again addreſſed by the invincible Taycho. 'Your Quanbukuſhip perceives how bootleſs it will be to ſtrive againſt the torrent. What need is there of many words? admit me to a ſhare of the adminiſtration----I will commence your humble ſlave---I will protect the farm at the expence of Japan, while there is an oban left in the iſland of Niphon; and I will muzzle theſe bears ſo effectually, that they ſhall not ſhew their teeth, except in applauding our proceedings.' An author who ſees the apparition of a bailiff ſtanding before him in his garret, and inſtead of being ſhewn a *capias*, is preſented with a bank note; an impatient lover ſtopped upon Bagſhot heath by a perſon in a maſque, who proves to be his ſweet-heart come to meet him in diſguiſe, for the ſake of the frolic; a condemned criminal, who, on the morning of execution day, inſtead of being called upon by the finiſher of the law, is viſited by the ſheriff with a free pardon; could not be more agreeably ſurpriſed than was Fika-kaka at the demagogue's declaration. He flew into his embrace and wept aloud with joy, calling him his dear Taycho. He ſqueezed his hand, kiſſed him on both cheeks, and ſwore he ſhould ſhare the better half of all his power: then he laughed and ſnivelled by turns, lolled out his tongue, waddled about the chamber, wriggled and niggled and noddled. Finally, he undertook to prepare the Dairo for his reception, and it

was agreed that the orator ſhould wait on his new colleague next morning.-----This matter being ſettled to their mutual ſatisfaction, Taycho retreated through the window into the court yard, and was convoyed home in triumph by that many headed hydra, the mob, which ſhook its multitudinous tail, and brayed through every throat with hideous exultation.

The Cuboy, mean while, had another trial to undergo, a trial which he had not foreſeen. Taycho was no ſooner departed, than he hied him to the Dairo's cabinet, in order to communicate the happy ſucceſs of his negotiation. But at certain periods, Got-hama-baba's reſentment was more than a match for any other paſſion that belonged to his diſpoſition, and now it was its turn to reign. The Dairo was made of very combuſtible materials, and theſe had been kindled up by the appearance of orator Taycho, who (he knew) had treated his perſon with indecent freedoms, and publicly vilified the worſhip of the White Horſe. When Fika-kaka, therefore, told him he had made peace with the demagogue, the Dairo, inſtead of giving him the kick of approbation, turned his own back upon the Cuboy, and ſilenced him with a *bob!* Had Fika-kaka aſſailed him with the ſame ſyllogiſtical ſophiſm which was uſed by the Stagyrite to Alexander in a paſſion, perhaps he might have liſtened to reaſon: ἡ ὀργὴ ου πρὸς ἴσους, ἀλλὰ πρὸς τους κρείττονας γίνεται, Σοι δὲ ουδ' ἴσος.------'Anger ſhould be raiſed not by our equals, but by our ſuperiors; but you have no equal.'---Certain it is, that Got-hama-baba had no equal; but Fika-kaka was no more like Ariſtotle, than his maſter reſembled Alexander. The Dairo remained deaf to all his remonſtrances, tears, and intreaties, until he declared that there was no other way of ſaving the farm, but that of giving *charte blanche* to Taycho. This argument ſeemed at once to diſpel the clouds which had been compelled by his indignation: he conſented to receive the orator in quality of miniſter, and next day was appointed for his introduction. In

In the morning Taycho the Great repaired to the palace of the Cuboy, where he privately performed the ceremony of osculation *a posteriori*, sung a solemn palinodia on the subject of political system, repeated and signed the Buponian creed, embraced the religion of Fakkubasi, and adored the White Horse with marks of unfeigned piety and contrition. Then he was conducted to the antichamber of the emperor, who could not, without great difficulty, so far master his personal dislike, as to appear before him with any degree of composure. He was brought forth by Fika-kaka like a tame bear to the stake, if that epithet of *tame* can be given with any propriety to an animal which no body but his keeper dares approach. The orator, perceiving him advance, made a low obeisance, according to the custom of Japan, that is, by bending the body averse from the Dairo, and laying the right hand upon the left buttock; and pronounced with an audible voice, 'Behold, invincible Got-hama-baba, a sincere penitent come to make atonement for his virulent opposition to your government, for his atrocious insolence to your sacred person. I have calumniated your favourite farm, I have questioned your integrity, I have vilified your character, ridiculed your understanding, and despised your authority.'—This recapitulation was so disagreeable to the Dairo, that he suddenly flew off at a tangent, and retreated growling to his den; from whence he could by no means be lugged again by the Cuboy, until Taycho, exalting his voice, uttered these words:---' But I will exalt your authority more than ever it was debased---I will extol your wisdom, and expatiate on your generosity; I will glorify the White Horse, and sacrifice all the treasures of Japan, if needful, for the protection of the farm of Yesso.' By these cabalistical sounds the wrath of Got-hama-baba was intirely appeased. He now returned with an air of gaiety, strutting, sideling, circling, fluttring, and cobbling like a turkey-cock in his pride, when he displays his feathers to the sun. Taycho

hailed

hailed the omen; and turning his face from the emperor, received fuch a falutation on the *os facrum*, that the parts continued vibrating and tingling for feveral days.

An indenture tripartite was now drawn up and executed. Fika-kaka was continued treafurer, with his levees, his bonzas, and his places; and orator Taycho undertook, in the character of chief fcribe, to protect the farm of Yeffo, as well as to bridle and manage the blatant beaft whofe name was Legion. That a perfon of his kidney fhould have the prefumption to undertake fuch an affair, is not at all furprifing; the wonder is, that his performance fhould even exceed his promife. The truth is, he promifed more than he could have performed, had not certain unforefeen incidents in which he had no concern, contributed towards the infatuation of the people.

The firft trial to which he brought his afcendency over the mob, was his procuring from them a free gift, to enable the Dairo to arm his own private tenants in Yeffo, together with fome raggamuffin Tartars in the neighbourhood for the defence of the farm. They winked fo hard upon this firft overt-act of his apoftacy, that he was fully perfuaded they had refigned up all their fenfes to his direction; and refolved to fhew them to all Europe, as a furprifing inftance of his art in monfter-taming. This furious beaft not only fuffered itfelf to be bridled and faddled, but frifked and fawned, and purred and yelped, and crouched before the orator, licking his feet, and prefenting its back to the burthens which he was pleafed to impofe. Immediately after this firft effay, Quamba-cun-dono the Fatzman was fent over to affemble and command a body of light horfe in Yeffo, in order to keep an eye on the motions of the enemy; and indeed this vigilant and fagacious commander conducted himfelf with fuch activity and difcretion, that he foon brought the war in thofe parts to a point of termination.

Mean while, Brut-an-tiffi continuing to hover on

the

the skirts of the farm, at the head of his myrmidons, and demanding of the Dairo a categorical answer to the hints he had given, Gothamababa underwent several successive fits of impatience and distraction. The Cuboy, instigated by his own partizans, and in particular by Mura-clami, who hoped to see Taycho take some desperate step that would ruin his popularity: I say, the Cuboy thus stimulated, began to ply the orator with such pressing intreaties as he could no longer resist; and now he exhibited such a specimen of his own power and the people's insanity, as transcends the flight of ordinary faith. Without taking the trouble to scratch their long ears, tickle their noses, drench them with mandragora or geneva, or make the least apology for his own turning tail to the principles which he had all his life so strenuously inculcated, he crammed down their throats an obligation to pay a yearly tribute to Brut-antiffi, in consideration of his forbearing to seize the Dairo's farm; a tribute which amounted to seven times the value of the lands, for the defence of which it was paid. When I said *crammed*, I ought to have used another phrase. The beast, far from shewing any signs of loathing, closed its eyes, opened its hideous jaws, and as it swallowed the inglorious bond, wagged its tail in token of intire satisfaction.

No fritter on Shrove Tuesday was ever more dexterously turned, than were the hydra's brains by this mountebank in patriotism, this juggler in politics, this cat in pan, or cake in pan, or κατα παν in principle. Some people gave out that he dealt with a conjurer, and others scrupled not to insinuate that he had sold himself to the evil spirit. But there was no occasion for a conjurer to deceive those whom the dæmon of folly had previously confounded; and as to selling, he sold nothing but the interest of his country; and of that he made a very bad bargain. Be that as it may, the Japonese now viewed Brut-an-tiffi either through a new perspective, or else surveyed him with organs entirely metamorphosed. Yesterday they detested him

as a profligate ruffian lost to all sense of honesty and shame, addicted to all manner of vice, a scoffer at religion, particularly that of Fakkubasi, the scourge of human nature, and the inveterate enemy of Japan. To-day, they glorified him as an unblemished hero, the protector of good faith, the mirror of honesty, the pattern of every virtue, a saint in piety, a devout votary to the White Horse, a friend to mankind, the fast ally and the firmest prop of the Japonese empire. The farm of Yesso, which they had so long execrated as a putrid and painful excrescence upon the breech of the country, which would never be quiet until this cursed wart was either exterminated or taken away; they now fondled as a favourite mole, nay, and cherished as the apple of their eye. One would have imagined that all the inconsistencies and absurdities which characterise the Japonese nation, had taken their turns to reign, just as the interest of Taycho's ambition required. When it was necessary for him to establish new principles, at that very instant their levity prompted them to renounce their former maxims. Just as he had occasion to fascinate their senses, the dæmon of caprice instigated them to shut their eyes, and hold out their necks, that they might be led by the nose. At the very nick of time when he adopted the cause of Brut-an-tiffi, in diametrical opposition to all his former professions, the spirit of whim and singularity disposed them to kick against the shins of common sense, deny the light of day at noon, and receive in their bosoms as a dove, the man whom before they had shunned as a serpent. Thus every thing concurred to establish for orator Taycho, a despotism of popularity; and that not planned by reason, or raised by art, but founded on fatality and finished by accident. *Quos Jupiter vult perdere priùs dementat.*

Brut-an-tiffi being so amply gratified by the Japonese for his promise of forbearance with respect to the farm of Yesso, and determined at all events, to make some new acquisition, turned his eyes upon the doma-

of Pol-haſſan-akouſti, another of his neighbours, who had formed a moſt beautiful colony in this part of Tartary; and ruſhed upon it at a minute's warning. His reſolution in this reſpect was ſo ſuddenly taken, and quickly executed, that he had not yet formed any excuſe for this outrage, in order to ſave appearances. Without giving himſelf the trouble to invent a pretence, he drove old Pol-haſſan-akouſti out of his reſidence; compelled the domeſtics of that prince to enter among his own banditti; plundered his houſe, ſeized the archives of his family, threatened to ſhoot the antient gentlewoman his wife, exacted heavy contribution from the tenants; then diſperſed a manifeſto in which he declared himſelf the beſt friend of the ſaid Akouſti and his ſpouſe, aſſuring him he would take care of his eſtate as a precious depoſit to be reſtored to him in due ſeaſon. In the mean time, he thought proper to ſequeſter the rents, that they might not enable Pol-haſſan to take any meaſures that ſhould conduce to his own prejudice. As for the articles of meat, drink, clothing, and lodging, for him and his wife, and a large family of ſmall children, he had nothing to do but depend upon Providence, until the preſent troubles ſhould be appeaſed. His behaviour on this occaſion, Peacock, puts me in mind of the Spaniard whom Philip II. employed to aſſaſſinate his own ſon Don Carlos. This compaſſionate Caſtilian, when the prince began to deplore his fate, twirled his muſtachio, pronouncing with great gravity theſe words of comfort: '*Calla, calla, Senor, todo que ſe haze es por ſu bien.*' 'I beg your highneſs won't make any noiſe, this is all for your own good:' or the politeneſs of Gibbet in the play called the Beaux Stratagem, to Mrs. Sullen, 'Your jewels, Madam, if you pleaſe—don't be under any uneaſineſs, Madam—if you make any noiſe I ſhall blow your brains out—I have a particular regard for the ladies, Madam.'

But the poſſeſſion of Pol-haſſan's domains was not the ultimate aim of Brut-an-tiſſi. He had an eye to a fair

and fertile province belonging to a Tartar princeſs of the houſe of Oſtrog. He ſaw himſelf at the head of a numerous banditti trained to war, fleſhed in carnage, and eager for rapine; his coffers were filled with the ſpoils he had gathered in his former freebooting expeditions; and the incredible ſums paid him as an annual tribute from Japan, added to his other advantages, rendered him one of the moſt formidable chiefs in all Tartary. Thus elated with the conſciouſneſs of his own ſtrength, he reſolved to make a ſudden irruption into the dominions of Oſtrog, at a ſeaſon of the year when that houſe could not avail itſelf of the alliances they had formed with the other powers; and he did not doubt but that, in a few weeks, he ſhould be able to ſubdue the whole country belonging to the Amazonian princeſs. But I can tell thee, Peacock, his views extended even farther than the conqueſt of the Oſtrog dominions. He even aſpired at the empire of Tartary, and had formed the deſign of depoſing the great Cham, who was intimately connected with the princeſs of Oſtrog. Inſpired by theſe projects, he, at the beginning of winter, ſuddenly poured like a deluge into one of the provinces that owned this Amazon's ſway; but he had hardly gained the paſſes of the mountains, when he found himſelf oppoſed by a numerous body of forces, aſſembled under the command of a celebrated general, who gave him battle without heſitation, and handled him ſo roughly, that he was fain to retreat into the demeſnes of Pol-haſſan, where he ſpent the greateſt part of the winter in exacting contributions and extending the reign of deſolation.

All the petty princes and ſtates who held of the great Cham, began to tremble for their dominions, and the Cham himſelf was ſo much alarmed at the lawleſs proceedings of Brut-an-tiffi, that he convoked a general aſſembly of all the potentates who poſſeſſed fiefs in the empire, in order to deliberate upon meaſures for reſtraining the ambition of this ferocious freebooter. Among others, the Dairo of Japan, as lord of the fam

of Yeſſo, ſent a deputy to this convention, who, in his maſter's name, ſolemnly diſclaimed and profeſſed his deteſtation of Brut-an-tiffi's proceedings, which indeed, were univerſally condemned. The truth is, he at this period, dreaded the reſentment of all the other co-eſtates rather more than he feared the menaces of Brut-an-tiffi; and, in particular, apprehended a ſentence of outlawry from the Cham, by which at once he would have forfeited all legal title to his beloved farm. Brut-an-tiffi on the other hand, began to raiſe a piteous clamour, as if he meant to excite compaſſion. He declared himſelf a poor injured prince, who had been a dupe to the honeſty and humanity of his own heart. He affirmed that the Amazon of Oſtrog had entered into a conſpiracy againſt him, with the Mantchoux Tartars, and prince Akouſti: he publiſhed particulars of this dreadful conjuration, which appeared to be no other than a defenſive alliance formed in the apprehenſion that he would fall upon ſome of them, without any regard to treaty, as he had done on a former occaſion, when he ſeized one of the Amazon's beſt provinces. He publicly taxed the Dairo of Japan with having prompted him to commence hoſtilities, and hinted that the ſaid Dairo was to have ſhared his conqueſts. He openly intreated his co-eſtates to interpoſe their influence towards the re-eſtabliſhment of peace in the empire: and gave them privately to underſtand, that he would ravage their territories without mercy, ſhould they concur with the Cham in any ſentence to his prejudice.

As he had miſcarried in his firſt attempt, and perceived a terrible cloud gathering around him, in all probability he would have been glad to compound matters at this juncture, on condition of being left in *ſtatu quo*; but this was a condition not to be obtained. The princeſs of Oſtrog had by this time formed ſuch a confederacy as threatened him with utter deſtruction. She had contracted an offenſive and defenſive alliance with the Chineſe, the Mantchoux, and the Serednee Tar-

tars; and each of theſe powers engaged to furniſh a ſeparate army to humble the inſolence of Brut-an-tiſſi. The majority of the Tartar fiefs agreed to raiſe a body of forces to act againſt him as a diſturber of the public peace; the great Cham threatened him with a decree of outlawry and rebellion; and the Amazon herſelf oppoſed him at the head of a very numerous and warlike tribe, which had always been conſidered as the moſt formidable in that part of Tartary. Thus powerfully ſuſtained, ſhe reſolved to enjoy her revenge; and at any rate retrieve the province which had been raviſhed from her by Brut-an-tiſſi, at a time when ſhe was embarraſſed with other difficulties. Brut-antiſſi did not think himſelf ſo reduced as to purchaſe peace with ſuch a ſacrifice. The Mantchoux were at a diſtance, naturally ſlow in their motions, and had a very long march through a deſert country, which they would not attempt without having firſt provided prodigious magazines. The Serednee were a divided people, among whom he had made ſhift to foment inteſtine diviſions, that would impede the national operations of the war. The Japoneſe Fatzman formed a ſtrong barrier between him and the Chineſe; the army furniſhed by the fiefs, he deſpiſed as raw, undiſciplined militia: beſides, their declaring againſt him afforded a ſpecious pretence for laying their reſpective dominions under contribution. But he chiefly depended on the coffers of Japan, which he firmly believed would hold out until all his enemies ſhould be utterly exhauſted.

As this freebooter was a principal character in the drama which I intend to rehearſe, I ſhall ſketch his portrait according to the information I received from a fellow-atom who once reſided at his court, conſtituting part in one of the organs belonging to his firſt chamberlain. His ſtature was under the middle ſize; his aſpect mean and forbidding, with a certain expreſſion which did not at all prepoſſeſs the ſpectator in favour of his morals. Had an accurate obſerver beheld him without any exterior diſtinctions, in the ſtreets

ſtreets of this metropolis, he would have naturally clapped his hands to his pockets. Thou haſt ſeen the character of Gibbet repreſented on the ſtage by a late comedian of expreſſive feature. Nature ſometimes makes a ſtrange contraſt between the interior workmanſhip and the exterior form; but here the one reflected a true image of the other. His heart never felt an impreſſion of tenderneſs: his notions of right and wrong did not refer to any idea of benevolence, but were founded entirely on the convenience of human commerce; and there was nothing ſocial in the turn of his diſpoſition. By nature he was ſtern, inſolent and rapacious, uninfluenced by any motive of humanity: unawed by any precept of religion. With reſpect to religion, he took all opportunities of expoſing it to ridicule and contempt. Liberty of conſcience he allowed to ſuch extent, as exceeded the bounds of decorum, and diſgraced all legiſlation. He pardoned a criminal convicted of beſtiality, and publicly declared that all modes of religion, and every ſpecies of amour might be freely practiſed and proſecuted through all his dominions. His capacity was of the middling mould, and he had taken ſome pains to cultivate his underſtanding. He had ſtudied the Chineſe language, which he ſpoke with fluency, and piqued himſelf upon his learning, which was but ſuperficial. His temper was ſo capricious and inconſtant, that it was impoſſible even for thoſe who knew him beſt, to foreſee any one particular of his perſonal demeanour. The ſame individual he would careſs and inſult by turns, without the leaſt apparent change of circumſtance. He has been known to diſmiſs one of his favourites with particular marks of regard, and the moſt flattering profeſſions of affection; and before he had time to pull off his buſkins at his own houſe, he has been hurried on horſeback by a detachment of cavalry, and conveyed to the frontiers. Thus harraſſed, without refreſhment or repoſe, he was brought back by another party, and reconveyed to the preſence of Brut-an-tiffi, who embraced him at meeting, and gently

chid him for being ſo long abſent.---The fixed principles of this Tartar were theſe: inſatiable rapacity, reſtleſs ambition, and an inſuperable contempt for the Japoneſe nation. His maxims of government were entirely deſpotic. He conſidered his ſubjects as ſlaves to be occaſionally ſacrificed to the accompliſhments of of his capital deſigns; but in the mean time, he indulged them with the protection of equitable laws, and encouraged them to induſtry for his own emolument.

His virtues conſiſted of temperance, vigilance, activity, and perſeverance. His folly chiefly appeared in childiſh vanity and ſelf-conceit. He amuſed himſelf with riding, reviewing his troops, reading Chineſe authors, playing on a muſical inſtrument in uſe among the Tartars, trifling with buffoons, converſing with ſuppoſed wits, and reaſoning with pretended philoſophers: but he had no communication with the female ſex; nor, indeed, was there any eaſe, comfort, or enjoyment to be derived from a participation of his paſtime. His wits, philoſophers, and buffoons, were compoſed of Chineſe refugees, who ſoon diſcovered his weak ſide, and flattered his vanity to an incredible pitch of infatuation. They perſuaded him that he was an univerſal genius, an invincible hero, a ſage legiſlator, a ſublime philoſopher, a conſummate politician, a divine poet, and an elegant hiſtorian. They wrote ſyſtems, compiled memoirs, and compoſed poems, which were publiſhed in his name; nay, they contrived witticiſms which he uttered as his own.----They had, by means of commercial communication with the banks of the Ganges, procured the hiſtory of a Weſtern hero, called Raſkalander, which, indeed, was no other than the Memoirs of Alexander wrote by Quintus Curtius, tranſlated from the Indian language, with an intermixture of Oriental fables. This they recommended with many hyperbolical encomiums to the peruſal of Brut-an-tiffi, who became enamoured of the performance, and was fired with the ambition

ambition of rivalling, if not excelling Raſkalander, not only as a warrior, but likewiſe as a patron of taſte and a protector of the liberal arts. As Alexander depoſited Homer's Iliad in a precious caſket; ſo Brut-an-tiffi procured a golden box for preſerving this ſophiſtication of Quintus Curtius. It was his conſtant companion: he affected to read it in public; and to lay it under his pillow at night.

Thus pampered with adulation and intoxicated with dreams of conqueſt, he made no doubt of being able to eſtabliſh a new empire in Tartary, which ſhould entirely eclipſe the kingdom of Tum-ming-qua, and raiſe a reputation that ſhould infinitely tranſcend the fame of Yan, or any emperor that ever ſat upon the throne of Thibet. He now took the field againſt the amazon of the houſe of Oſtrog; penetrated into her dominions; defeated one of her generals in a pitched battle; and undertook the ſiege of one of her principal cities, in full confidence of ſeeing her kneeling at his gate before the end of the campaign. In the mean time, her ſcattered troops were rallied and reinforced by another old, experienced commander, who being well acquainted with the genius of his adverſary, pitched upon an advantageous ſituation, where he waited for another attack. Brut-an-tiffi, fluſhed with his former victory, and firmly perſuaded that no mortal power could withſtand his proweſs, gave him battle at a very great diſadvantage. The conſequence was natural:----he loſt great part of his army; was obliged to abandon the ſiege, and retreat with diſgrace. A ſeparate body, commanded by one of his ableſt captains, met with the ſame fate in a neighbouring country; and a third detachment at the fartheſt extremity of his dominions, having attacked an army of the Mantchoux, was repulſed with great loſs.

Theſe were not all the mortifications to which he was expoſed about this period. The fatzman of Japan, who had formed an army for the defence of the farm of Yeſſo againſt the Chineſe, met with a terrible

disaster. Notwithstanding his being outnumbered by the enemy, he exhibited many proofs of uncommon activity and valour. At length they came to blows with him, and handled him so roughly, that he was fain to retreat from post to pillar, and leave the farm at their mercy. Had he pursued his route to the right, he might have found shelter in the dominions of Brut-an-tiffi, and this was his intention; but, instead of marching in a straight line he revolved to the right, like a planet round the sun, impelled as it were by a compound impulse, until he had described a regular semicircle; and then he found himself with all his followers engaged in a sheep-pen, from whence there was no egress; for the enemy, who followed his steps, immemediately blocked up the entrance. The unfortnnate Fatzman being thus pounded, must have fallen a sacrifice to his centripetal force, had not he been delivered by the interposition of a neighbouring chief, who prevailed upon the Chinese general to let Quamba-cundono escape, provided his followers would lay down their arms, and return peacably to their own habitations. This was a bitter pill, which the Fatzman was obliged to swallow, and is said to have cost him five stone of suet. He returned to Japan in obscurity; the Chinese general took possession of the farm in the name of his emperor; and all the damage which the tenants sustained, was nothing more than a change of masters, which they had no great cause to regret.

To the thinking part of the Japanese, nothing could be more agreeable than this event, by which they were at once delivered from a pernicious excrescence, which, like an ulcerated tumour, exhausted the juices of the body by which it was fed. Brut-an-tiffi considered the transaction in a different point of view. He foresaw that the Chinese forces would now be at liberty to join his enemies, the tribe of Ostrog, with whom the Chinese emperor was intimately connected; and that it would be next to impossible to withstand the joint efforts of the confederacy, which he had

brought

brought uponhis own head. He therefore raiſed a hideous clamour. He accuſed the Fatzman of miſconduct, and inſiſted, not without a mixture of menaces, upon the Dairo's reaſſembling his forces in the country of Yeſſo.

The Dairo himſelf was inconſolable. He neglected his food, and refuſed to confer with his miniſters. He diſmiſſed the Fatzman from his ſervice. He locked himſelf in his cabinet, and ſpent the hours in lamentation. 'O my dear farm of Yeſſo!' cried he, 'ſhall I never more enjoy thy charms!---Shall I never more regale my eye with thy beauteous proſpects, thy hills of heath; thy meads of broom; and thy waſtes of ſand! Shall I never more eat thy black bread, drink thy brown beer, and feaſt upon thy delicate porkers! Shall I never more receive the homage of the ſallow Yeſſites with their meagre faces, ragged ſkirts, and wooden ſhoes! Shall I never more improve their huts and regulate their pigſtyes! O cruel Fate! in vain did I face thy mud-walled manſion with a new freeſtone front! In vain did I cultivate thy turnep-garden! In vain did I encloſe a piece of ground at a great expence, and raiſe a crop of barley, the firſt that ever was ſeen in Yeſſo! In vain did I ſend over a breed of mules and black cattle for the purpoſes of huſbandry! In vain did I ſupply you with all the implements of agriculture! In vain did I ſow graſs and grain for food, and plant trees, and furze and fern for ſhelter to the game, which could not otherwiſe ſubſiſt upon your naked downs! In vain did I furniſh your houſeleſs ſides, and fill your hungry bellies with the good things of Japan! In vain did I expend the treaſures of my empire for thy melioration and defence! In vain did I incur the execrations of my people, if I muſt now loſe thee for ever; if thou muſt now fall into the hands of an inſolent alien, who has no affection for thy ſoil, and no regard for thy intereſt! O Quamba-cun-dono! Quamba-cun-dono! how haſt thou diſappointed my hope! I thought thou waſt too ponderous to flinch; that thou wouldſt have ſtood thy ground, fixed as the

the temple of Fakkubaſi, and larded the lean earth with thy carcaſe, rather than leave my farm uncovered: but, alas! thou haſt fled before the enemy like a partridge on the mountains; and ſuffered thyſelf at laſt to be taken in a ſnare like a fooliſh dotterel!'

The Cuboy, who overheard this exclamation, attempted to comfort him through the key-hole. He ſoothed, and whined, and wheedled, and laughed and wept all in a breath. He exhorted the illuſtrious Got-hama-baba to bear this misfortune with his wonted greatneſs of mind.---He offered to preſent his Imperial majeſty with lands in Japan that ſhould be equal in value to the farm he had loſt: or, if that ſhould not be agreeable, to make good at the peace, all the damage that ſhould be done to it by the enemy. Finally, he curſed the farm, as the cauſe of his maſter's chagrin, and fairly wiſhed it at the devil.---Here he was ſuddenly interrupted with a 'Bub-ub-ub-boh! my lord Cuboy, your grace talks like an apothecary.---Go home to your own palace, and direct your cooks; and may your bonzes kiſs your a--- to your heart's content.--- I ſwear by the horns of the Moon and the hoofs of the White Horſe, that my foot ſhall not touch your poſteriors theſe three-days.'---Fika-kaka, having received this ſevere check, craved pardon in a whimpering tone, for the liberty he had taken, and retired to conſult with Mura-clami, who adviſed him to ſummon orator Taycho to his aſſiſtance.

This mob-driver being made acquainted with the paſſion of the Dairo, and the cauſe of his diſtreſs, readily undertook to make ſuch a ſpeech through the key-hole, as ſhould effectually diſpel the emperor's deſpondence; and to this enterprize he was encouraged by the hyperbolical praiſes of Mura-clami, who exhauſted all the tropes of his own rhetoric in extolling the eloquence of Taycho.---This triumvirate immediately adjourned to the door of the apartment in which Got-hama-baba was ſequeſtered, where the orator kneeling upon a cuſhion,

cushion, with his mouth applied to the key-hole, opened the sluices of his elocution to this effect:

'Most gracious!' 'Bo, bo, boh!'---'Most illustrious!' 'Bo, boh!'---'Most invincible Got-hama-baba!'---'Boh!'--- When the sun, that glorious luminary is obscured by envious clouds, all nature saddens, and seems to sympathize with his apparent distress.--- Your imperial majesty is the sun of our hemisphere, whose splendor illuminates our throne; and whose genial warmth enlivens our hearts; and shall we your subjects, your slaves, the creatures of your nod---shall we unmoved behold your ever-glorious effulgence overcast? No! while the vital stream bedews our veins, while our souls retain the faculty of reason, and our tongues the power of speech, we shall not cease to embalm your sorrow with our tears; we shall not cease to pour the overflowings of our affection---our filial tenderness, which will always be reciprocal with your parental care: these are the inexhaustible sources of the nation's happiness. They may be compared to the rivers Jodo and Jodo-gava, which derive their common origin from the vast lake of Ami. The one winds its silent course, calm, clear, and majestic, reflecting the groves and palaces that adorn its banks, and fertilizing the delightful country through which it runs: the other rushes impetuous through a rugged channel and less fertile soil; yet serves to beautify a number of wild romantic scenes; to fill an hundred aqueducts, and to turn a thousand mills: at length, they join their streams below the imperial city of Meaco, and form a mighty flood devolving to the bay of Osaca, bearing on its spacious bosom, the riches of Japan.'---Here the orator paused for breath:---the Cuboy clapped him on the back, whispering, 'Super-excellent! O charming simile! Another such will sink the Dairo's grief to the bottom of the sea: and his heart will float like a blown bladder upon the waves of Kugava.' Mura-clami was not silent in his praise, while he squeezed an orange between the lips of Taycho; and Got-hama-baba seemed

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all attention: at length the orator refumed his fubject:---' Think not, auguft emperor, that the caufe of your difquiet is unknown, or unlamented by your weeping fervants. We have not only perceived your eclipfe, but difcovered the invidious body by whofe interpofition that eclipfe is effected. The rapacious arms of the hoftile Chinefe have feized the farm of Yeffo!'---' Oh, oh, oh!'---' That farm fo cherifhed by your Imperial favour; that farm which, in the north of Tartary, fhone like a jewel in an Æthiop's ear;---yes, that jewel hath been fnatched by the favage hand of a Chinefe freebooter:---but, dry your tears, my prince; that jewel fhall detect his theft, and light us to revenge. It fhall become a rock to crufh him in his retreat;---a net of iron to entangle his fteps; a fallen trunk over which his feet fhall ftumble. It fhall hang like a weight about his neck, and fink him to the loweft gulph of perdition.------Be comforted, then, my liege! your farm is rooted to the center; it can neither be concealed nor removed. Nay, fhould he hide it at the bottom of the ocean; or place it among the conftellations in the heavens; your faithful Taycho would fifh it up intire, or tear it headlong from the ftarry firmament.---We will retrieve the farm of Yeffo'---' But how, how, how, dear orator Taycho?' ' The empire of Japan fhall be mortgaged for the fake of that precious---that facred fpot, which produced the patriarch apoftle *Bupo*, and refounded under the hoofs of the holy fteed.---Your people of Japan fhall chant the litany of Fakkubafi.--They fhall inftitute crufades for the recovery of the farm; they fhall pour their treafures at your imperial feet;--they fhall clamour for impofition;--they fhall load themfelves with tenfold burthens; defolate their country, and beggar their pofterity in behalf of Yeffo. With thefe funds I could undertake even to overturn the councils of Pekin.--While the Tartar princes deal in the trade of blood, there will be no want of hands to cut away thofe noxious weeds which have taken root in the farm of Yeffo; thofe ve-

mi-

min that have preyed upon her delightful bloſſoms! Amidſt ſuch a variety of remedies, there can be no difficulty in chooſing.--Like a weary traveller, I will break a bough from the firſt pine that preſents, and bruſh away thoſe troubleſome inſects that gnaw the fruits of Yeſſo.--Should not the mercenary bands of Tartary ſuffice to repel thoſe inſolvent invaders; I will engage to chain this iſland to the continent; to build a bridge from ſhore to ſhore, that ſhall afford a paſſage more free and ample than the road to Hell. Through this avenue I will ride the mighty beaſt whoſe name is Legion.--I have ſtudied the art of war, my Liege:--I had once the honour to ſerve my country as Lanceprefado in the militia of Niphon.--I will unpeople theſe realms, and overſpread the land of Yeſſo with the forces of Japan.'

Got-hama-baba could no longer reſiſt the energy of ſuch expreſſions. He flew to the door of his cabinet, and embraced the orator in a tranſport of joy; while Fika-kaka fell upon his neck and wept aloud; and Mura-clami kiſſed the hem of his garment.

You muſt know, Peacock, I had by this time changed my ſituation. I was diſcharged in the perſpiratory vapour from the perinæum of the Cuboy, and ſucked into the lungs of Mura-clami, through which I pervaded into the courſe of the circulation, and viſited every part of his compoſition. I found the brain ſo full and compact, that there was not room for another particle of matter. But inſtead of a heart, he had a membranous ſac, or hollow viſcus, cold and callous, the habitation of ſneaking caution, ſervile flattery, griping avarice, creeping malice, and treacherous deceit. Among theſe tenants it was my fate to dwell; and there I diſcovered the motives by which the lawyer's conduct was influenced. He now ſecretly rejoiced at the preſumption of Taycho, which he hoped had already prompted him to undertake more than he could perform; in which caſe he would infallibly incur diſgrace either with the Dairo or the people. It is not impoſſible

impossible but this hope might have been realized, had not fortune unexpectedly interposed, and operated as an auxiliary to the orator's presumption. Success began to dawn upon the arms of Japan in the island of Fatsisio; and towards the end of the campaign, Brut-an-tiffi obtained two petty advantages in Tartary against one body of Chinese, and another of the Ostrog. All these were magnified into astonishing victories, and ascribed to the wisdom and courage of Taycho, because during his ministry they were obtained; though he neither knew why, nor wherefore; and was in this respect as innocent as his master Got-hama-baba, and his colleague Fika-kaka. He had penetration enough to perceive, however, that these events had intoxicated the rabble, and began to pervert their ideas. Success of any kind is apt to perturb the weak brain of a Japonese; but the acquisition of any military trophy, produces an actual delirium.---The streets of Meaco were filled with multitudes who shouted, whooped, and hollowed. They made processions with flags and banners; they illuminated their houses; they extolled Ian-on-i, a provincial captain of Fatsisio, who had by accident repulsed a body of the enemy, and reduced an old barn which he had fortified. They magnified Brut-an-tiffi; they deified orator Taycho; they drank, they damned, they squabbled, and acted a thousand extravagancies which I shall not pretend to enumerate or particularize. Taycho, who knew their trim, seized this opportunity to strike while the iron was hot.--He forthwith mounted an old tub, which was his public rostrum, and waving his hand in an oratorial attitude, was immediately surrounded with the thronging populace.--I have already given you a specimen of his manner, and therefore shall not repeat the tropes and figures of his harangue: but only sketch out the plan of his address, and specify the chain of his argument alone. He assailed them in the way of paradox, which never fails to produce a wonderful effect upon a heated imagination and a shallow understanding. Having, in this exordium, artfully

fascinated

fascinated their faculties like a juggler in Bartholomew-fair, by means of an assemblage of words without meaning or import; he proceeded to demonstrate, that a wise and good man ought to discard his maxims, the moment he finds they are certainly established on the foundation of eternal truth. That the people of Japan ought to preserve the farm of Yesso, as the apple of their eye, because nature had disjoined it from their empire; and the maintenance of it would involve them in all the quarrels of Tartary: that it was to be preserved at all hazards, because it was not worth preserving: that all the power and opulence of Japan ought to be exerted and employed in its defence, because by the nature of its situation, it could not possibly be defended: that Brut-an-tiffi was the great protector of the religion of the Bonzas, because he had never shewn the least regard to any religion at all: that he was the fast friend of Japan, because he had more than once acted as a rancorous enemy to this empire, and never let slip the least opportunity of expressing his contempt for the subjects of Niphon: that he was an invincible hero, because he had been thrice beaten, and once compelled to raise a siege, in the course of two campaigns: that he was a prince of consummate honour, because he had, in the time of profound peace, usurped the dominions, and ravaged the countries of his neighbours, in defiance of common honesty; in violation of the most solemn treaties; that he was the most honourable and important ally that the empire of Japan could choose, because his alliance was to be purchased with an enormous annual tribute, for which he was bound to perform no earthly office of friendship or assistance; because connection with him effectually deprived Japan of the friendship of all the other princes and states of Tartary; and the utmost exertion of his power could never conduce, in the smallest degree, to the interest or advantage of the Japonese empire.

Such were the propositions orator Taycho undertook

to demonſtrate; and the ſucceſs juſtified his undertaking. After a weak mind has been duly prepared, and turned as it were, by opening a ſluice or torrent of high-ſounding words, the greater the contradiction propoſed, the ſtronger impreſſion it makes, becauſe it increaſes the puzzle, and lays faſt hold on the admiration; depoſiting the ſmall proportion of reaſon with which it was before impregnated, like the vitriol acid in the copper mines of Wicklow, into which if you immerſe iron, it immediately quits the copper which it had before diſſolved, and unites with the other metal, to which it has a ſtronger attraction.---Orator Taycho was not ſo well ſkilled in logic as to amuſe his audience with definitions of concrete and abſtract terms; or expatiate upon the genus and the difference; or ſtate propoſitions by the ſubject, the predicate and the copula; or form ſyllogiſms by mood and figure: but he was perfectly well acquainted with all the equivocal or ſynonimous words in his own language, and could ring the changes on them with great dexterity. He knew perfectly well how to expreſs the ſame ideas by words that literally implied oppoſition:---for example, a valuable conqueſt or an invaluable conqueſt; a ſhameful raſcal or a ſhameful villain; a hard head or a ſoft head: a large conſcience or no conſcience; immenſely great or immenſely little; damned high or damned low; damned bitter, damned ſweet; damned ſevere, damned inſipid; and damned fulſome. He knew how to invert the ſenſe of words by changing the manner of pronunciation; e. g. 'You are a very pretty fellow!' to ſignify, 'You are a very dirty ſcoundrel.'---'You have *always* ſpoke reſpectfully of the higher powers!' to expreſs, 'You have often inſulted your betters, and even your ſovereign.' 'You have *never* turned tail to the principles you profeſſed!' to declare, 'You have acted the part of an infamous apoſtate.' He was well aware that words alter their ſignification according to the circumſtances of times, cuſtoms, and the difference of opinion. Thus the name of

of Jack, who uſed to turn the ſpit, and pull off his maſter's boots, was transferred to an iron machine and a wooden inſtrument now ſubſtituted for theſe purpoſes: thus a ſtand for the tea-kettle acquired the name of Footman: and the words Canon and Ordinance, ſignifying originally a rule or law, were extended to a piece of artillery, which is counted the *ultima lex*, or *ultima ratio regum*.---In the ſame manner the words infidel, hereſy, good man, and political orthodoxy, imply very different ſignifications, among different claſſes of people. A Muſſulman is an infidel at Rome, and a Chriſtian is diſtinguiſhed as an unbeliever at Conſtantinople. A Papiſt by Proteſtantiſm underſtands hereſy; to a Turk the ſame idea is conveyed by the ſect of Ali. The term *good man* at Edinburgh, implies fanaticiſm; upon the Exchange of London, it ſignifies caſh; and in the general acceptation, benevolence. Political orthodoxy has different, nay oppoſite definitions, at different places in the ſame kingdom; at O---and C----; at the Cocoa-tree in Pall-mall: and at Garraway's in Exchange-alley. Our orator was well acquainted with all the legerdemain of his own language, as well as with the nature of the beaſt he had to rule. He knew when to diſtract its weak brain with a tumult of incongruous and contradictory ideas: he knew when to overwhelm its feeble faculty of thinking, by pouring in a torrent of words without any ideas annexed. Theſe throng in like city-milliners to a Mile-end aſſembly, while it happens to be under the direction of a conductor without ſtrength and authority. Thoſe that have ideas annexed, may be compared to the females provided with partners, which, though they may croud the place, do not abſolutely deſtroy all regulation and decorum. But thoſe that are uncoupled, preſs in promiſcuouſly with ſuch impetuoſity, and in ſuch numbers, that the puny maſter of the ceremonies is unable to withſtand the irruption; far leſs to diſtinguiſh their quality, or accommodate them with partners: thus they fall into the dance without order, and immedi-

ately anarchy enſues. Taycho having kept the monſter's brain on a ſimmer, until, like the cow-heel in Don Quixote, it ſeemed to cry, *Comenme, Comenme*; Come eat me, come eat me; then told them in plain terms, that it was expedient they ſhould part with their wives and their children, their ſouls and their bodies, their ſubſtance and their ſenſes, their blood and their ſuet, in order to defend the indefenſible farm of Yeſſo, and to ſupport Brut-an-tiſhi, their inſupportable ally. The hydra, rolling itſelf in the duſt, turned up its huge unwieldy paunch, and wagged its forky tail; then licked the feet of Taycho, and through all its hoarſe diſcordant throats, began to bray applauſe. The Dairo rejoiced in his ſucceſs, the firſt fruits of which conſiſted in their agreeing to maintain an army of twenty thouſand Tartar mercenaries, who were reinforced by the flower of the national troops of Japan, ſent over to defend the farm of Yeſſo; and in their conſenting to prolong the annual tribute granted to Brut-an-tiſhi, who, in return for this condeſcenſion, accommodated the Dairo with one of his free-booting captains to command the Yeſſite army. This new general had ſeen ſome ſervice, and was counted a good officer: but it was not ſo much on account of his military character that he obtained this command, as for his dexterity in prolonging the war; his ſkill in exerciſing all the different arts of peculation; and his attachment to Brut-an-tiſhi, with whom he had agreed to co-operate in milking the Japoneſe cow. This plan they executed with ſuch effect, as could not poſſibly reſult from addreſs alone, unaſſiſted by the infatuation of thoſe whom they pillaged. Every article of contingent expence for draught-horſes, waggons, poſtage, forage, proviſion, and ſecret ſervice, was ſwelled to ſuch a degree as did violence to common ſenſe as well as to common honeſty. The general had a fellow-feeling with all the contractors in the army, who were connected with him in ſuch a manner as ſeemed to preclude all poſſibility of detection. In vain ſome of the Japoneſe officers endeavoured

deavoured to pry into this myſterious commerce; in vain inſpectors were appointed by the government of Japan. The firſt were removed on different pretences: the laſt were encountered by ſuch diſgraces and diſcouragements, as in a little time compelled them to reſign the office they had undertaken. In a word, there was not a private mercenary Tartar ſoldier in this army who did not coſt the empire of Japan as much as any ſubaltern officer of its own: and the annual charge of this continental war, undertaken for the protection of the farm of Yeſſo, exceeded the whole expence of any former war which Japan had ever maintained on its own account, ſince the beginning of the empire: nay, it was attended with one circumſtance which rendered it ſtill more inſupportable. The money expended in armaments and operations, equipped and proſecuted on the ſide of Japan, was all circulated within the empire; ſo that it ſtill remained uſeful to the community in general; but no inſtance could be produced, of a ſingle copan that ever returned from the continent of Tartary; therefore all the ſums ſent thither, were clear loſs to the ſubjects of Japan. Orator Taycho acted as a faithful ally to Brut-an-tiffi, by ſtretching the baſs-ſtrings of the mobile in ſuch a manner, as to be always in concert with the extravagance of the Tartar's demands, and the abſurdity of the Dairo's predilection. Fika-ka-ka was aſtoniſhed at theſe phænomena; while Mura-clami hoped in ſecret, that the orator's brain was diſordered; and that his inſanity would ſoon ſtand confeſſed, even to the conviction of the people.---' If, (ſaid he to himſelf) they are not altogether deſtitute of human reaſon, they muſt, of their own accord, perceive and comprehend this plain propoſition: a caſk of water that diſcharges *three* by one pipe, and receives no more than *two* by another, muſt infallibly be emptied at the long-run. Japan diſcharges *three* millions of obans every year for the defence of that bleſſed farm, which, were it put up to ſale, would not fetch one ſixth part of the ſum; and the annual balance of her trade with all the

world brings in *two* millions: ergo it runs out faster than it runs in, and the veſſel at the long run muſt be empty.' Mura-clami was miſtaken. He had ſtudied philoſophy only in profile. He had endeavoured to inveſtigate the ſenſe, but he had never fathomed the abſurdities of human nature. All that Taycho had done for Yeſſo, amounted not to one third of what was required for the annual expence of Japan while it maintained the war againſt China in different quarters of Aſia. A former Cuboy, (reſt his ſoul!) finding it impoſſible to raiſe within the year the exorbitant ſupplies that were required to gratify the avarice and ambition of the Dairo, had contrived the method of funding, which hath been lately adopted with ſuch remarkable ſucceſs in this kingdom. You know, Peacock, this is no more than borrowing a certain ſum on the credit of the nation, and lying a freſh tax upon the public, to defray the intereſt of every ſum thus borrowed; an excellent expedient, when kept within due bounds, for ſecuring the eſtabliſhed government, multiplying the dependants of the m---ry, and throwing all the money of the empire into the hands of the adminiſtration. But thoſe loans were ſo often repeated, that the national debt had already ſwelled to an enormous burthen; ſuch a variety of taxes was laid upon the ſubject, as grievouſly inhanced all the neceſſaries of life; conſequently the poor were diſtreſſed, and the price of labour was raiſed to ſuch a degree, that the Japoneſe manufactures were every-where underſold by the Chineſe traders, who employed their workmen at a more moderate expence.

Taycho, in this dilemma, was ſeized with a ſtrange conceit. Alchemy was at that period become a favourite ſtudy in Japan. Some bonzas having more learning and avarice than their brethren, applied themſelves to the ſtudy of certain Chaldean manuſcripts, which their anceſtors had brought from Aſſyria; and in theſe they found the ſubſtance of all that is contained in the works of Hermes Triſmegiſtus, Geber,

Geber, Zofymus, the Panapolite, Olympiodorus, Heliodorus, Agathodæmon, Morienus, Albertus Magnus, and, above all, your countryman Roger Bacon, who adopted Geber's opinion, that Mercury is the common bafis, and fulphur the cement of all metals. By the bye, this fame Friar Bacon was well acquainted with the compofition of gun-powder, though the reputation arifing from the difcovery, has been given to Swartz, who lived many years after that monk of Weftminfter. Whether the Philofopher's ftone, otherwife called the Gift Azoth, the fifth Effence, or the Alkaheft; which laft Van Helmont pilfered from the tenth book of the Archidoxa, that treafure fo long depofited in the occiput of the renowned Aureolus, Philippus, Paracelfus, Theophraftus, Bombaft, de Hohenheim; was ever really attained by human adept, I am not at liberty to difclofe; but certain it is, the philofophers and alchemifts of Japan, employed by orator Taycho to tranfmute bafer metals into gold, mifcarried in all their experiments. The whole evaporated in fmoke, without leaving fo much as the fcrapings of a crucible for a fpecific againft the itch. Tickets made of a kind of bamboo, had been long ufed to reinforce the circulation of Japan; but thefe were of no ufe in Tartary: the mercenaries and allies of that country would receive nothing but gold and filver, which, indeed, one would imagine they had a particular method of decompofing or annihilating; for, of all the millions tranfported thither, not one Copan was ever known to revifit Japan. 'It was a country (as Hamlet fays) from whofe bourn no travelling copan e'er returned.' As the war of Yeffo, therefore, engroffed all the fpecie of Niphon, and fome currency was abfolutely neceffary to the fubfiftence of the Japonefe, the orator contrived a method to fave the expence of folid food. He compofed a mefs that fhould fill their bellies, and, at the fame time, protract the intoxication of their brains, which it was fo much his intereft to maintain. He put them upon a diet of Yeaft; where this did not

agree

agree with the ſtomach, he employed his emiſſaries to blow up the patients *à poſteriori*, as the dog was blown up by the madman of Seville, recorded by Cervantes. The individuals thus inflated were ſeen ſwaggering about the ſtreets, ſmooth and round, ſleek and jolly, with leering eyes and florid complexion. Every one ſeemed to have the *os magna ſonaturum*. He ſtrutted with an air of importance. He broke wind, and broached new ſyſtems. He declared as if by revelation, that the more debt the public owed, the richer it became; that food was not neceſſary to the ſupport of life; nor an intercourſe of the ſexes required for the popagation of the ſpecies. He expatiated on yeaſt, as the nectar of the gods, that would ſuſtain the animal machine, fill the human mind with divine inſpiration, and confer immortality. From the efficacy of this ſpecific, he began to propheſy concerning the White Horſe, and declared himſelf an apoſtle of Bupo.--- Thus they ſtrolled through the iſland of Niphon, barking and preaching the goſpel of Fakku-baſi, and preſenting their barm goblets to all who were in queſt of political ſalvation. The people had been ſo well prepared for infatuation, by the ſpeeches of Taycho, and the tidings of ſucceſs from Tartary, that every paſſenger greedily ſwallowed the drench, and in a little time the whole nation was converted; that is, they were totally freed from thoſe troubleſome and impertinent faculties of reaſon and reflection, which could have ſerved no other purpoſe but to make them miſerable under the burthens to which their backs were now ſubjected. They offered up all their gold and ſilver, their jewels, their furniture and apparel, at the ſhrine of Fakkubaſi, ſinging pſalms and hymns in praiſe of the White Horſe. They put arms into the hands of their children, and drove them into Tartary, in order to fatten the land of Yeſſo with their blood. They grew fanatics in that cauſe, and worſhipped Brut-antiſſi, as the favourite prophet of the beatified Bupo. All was ſtaggering, ſtaring, incoherence and contortion,

tion, exclamation and eructation. Still this was no more than a temporary delirium, which might vaniſh as the intoxicating effects of the yeaſt ſubſided. Taycho, therefore, called in two reinforcements to the drench. He reſolved to ſatiate their appetite for blood, and to amuſe their infantine vanity with the gew-gaws of triumph. He equipped out one armament at a conſiderable expence to make a deſcent on the coaſt of China, and ſent another at a much greater, to fight the enemy in Fatſiſio. The commander of the firſt diſembarked upon a deſolate iſland, demoliſhed an unfiniſhed cottage, and brought away a few bunches of wild grapes. He afterwards hovered on the Chineſe coaſt; but was deterred from landing by a very ſingular phænomenon. In ſurveying the ſhore, through ſpying glaſſes, he perceived the whole beech inſtantaneouſly fortified, as it were, with parapets of ſand, which had eſcaped the naked eye; and at one particular part, there appeared a body of giants with very hideous features, peeping, as it were, from behind thoſe parapets: from which circumſtances the Japoneſe general concluded there was a very formidable ambuſcade, which he thought it would be madneſs to encounter, and even folly to aſcertain. One would imagine he had ſeen Homer's account of the Cyclops, and did not think himſelf ſafe, even at the diſtance of ſome miles from the ſhore; for he preſſed the commander of the Fune to weigh anchor immediately, and retire to a place of more ſafety.----I ſhall now, Peacock, let you into the whole ſecret. This great officer was deceived by the careleſſneſs of the commiſſary, who, inſtead of perſpectives, had furniſhed him with glaſſes peculiar to Japan, that magnified and multiplied objects at the ſame time. They are called Pho-beron-tia.---The large parapets of ſand were a couple of mole hills; and the gigantic faces of grim aſpect, were the poſteriors of an old woman ſacrificing *ſub dio*, to the powers of digeſtion. There was another circumſtance which tended to the miſcarriage of this

favourite expedition. The principal deſign was againſt a trading town, ſituated on a navigable river; and at the place where this river diſembogued itſelf into the ſea, there was a Chineſe fort called Sarouf. The admiral of the Fune ſent the ſecond in command, whoſe name was Sel-uon, to lay this fort in aſhes, that the embarkation might paſs without let or moleſtation. A Chineſe pilot offered to bring his junk within a cable-length of the walls: but he truſted to the light of his own penetration. He ran his junk aground, and ſolemnly declared there was not water ſufficient to float any veſſel of force, within three miles of Sa-rouf. This diſcovery he had made by ſounding, and it proved two very ſurpriſing paradoxes: firſt, that the Chineſe junks drew little or no water, otherwiſe they could not have arrived at the town where they were laid up; ſecondly, that the fort Sarouf was raiſed in a ſpot where it neither could offend, nor be offended. But the Sey-ſeo-gun Sel-uon was a mighty man for paradoxes. His ſuperior in command was a plain man who did not underſtand theſe niceties: he therefore grumbled, and began to be troubleſome; upon which a council of war was held; and he being over-ruled by a majority of voices, the whole embarkation returned to Niphon *reinfecta*. You have been told how the beaſt called Legion brayed, and bellowed, and kicked, when the fate of Byn-goh's expedition was known; it was diſpoſed to be very unruly at the return of this armament: but Taycho lulled it with a double doſe of his Mandragora. It growled at the giants, the ſand-hills, and the paradoxes of Sel-uon: then brayed aloud *Taycho for ever!* rolled itſelf up like a lubberly hydra, yawned, and fell faſt aſleep. The other armament equipped for the operations in Fatſiſio, did not arrive at the place of deſtination till the opportunity for action was loſt. The object was the reduction of a town and iſland belonging to the Chineſe: but before the Fune with the troops arrived from Niphon, the enemy having received intimation of their deſign

had

had reinforced the garrifon and harbour with a greater number of forces and Fune than the Japonefe commander could bring againft them. He therefore wifely declined an enterprize which muft have ended in his own difgrace and deftruction. The Chinefe were fuccefsful in other parts of Fatfifio. They demolifhed fome forts, they defeated fome parties and mafacred fome people, belonging to the colonies of Japan. Perhaps the tidings of thefe difafters would have roufed the people of Niphon from the lethargy of intoxication in which they were overwhelmed, had not their delirium been kept up by fome fafcinating amulets from Tartary: thefe were no other than the bubbles which Brut-an-tiffi fwelled into mighty victories over the Chinefe and Oftrog; though, in fact, he had been feverely cudgelled, and more than once in very great danger of crucifixion. Taycho prefented the monfter with a bowl of blood, which he told it this invincible ally had drawn from its enemies the Chinefe, and, at the fame time, blowed the gay bubbles athwart its numerous eyes. The hydra lapped the gore with figns of infinite relifh; groaned and grunted to fee the bubbles dance; exclaimed, 'O rare Taycho!' and relapfed into the arms of flumber. Thus paffed the firft campaign of Taycho's adminiftration.

By this time Fika-kaka was fully convinced that the orator actually dealt with the devil, and had even fold him his foul for this power of working miracles on the underftanding of the populace. He began to be invaded with fears, that the fame confideration would be demanded of him for the eafe and pleafure he now enjoyed in partnerfhip with that magician. He no longer heard himfelf fcoffed, ridiculed, and reviled in the affemblies of the people. He no longer faw his meafures thwarted, nor his perfon treated with difdain. He no longer racked his brains for pretences to extort money; nor trembled with terror when he ufed thefe pretences to the public. The mouth of the oppofition was now glewed to his own pofteriors. Many a time and

and often, when he heard orator Taycho declaiming againſt him from his roſtrum, he curſed him in his heart, and was known to ejaculate ‘ Kiſs my a--ſe, Tycho ;’ but little did he think the orator would one day ſtoop to this compliance. He now ſaw that infolent foul-mouthed demagogue miniſtring with the utmoſt ſervility to his pleaſure and ambition. He filled his bags with the treaſures of Japan, as if by inchantment ; ſo that he could now gratify his own profuſe temper without ſtint or controul. He took upon himſelf the whole charge of the adminiſtration ; and left Fika-kaka to the full enjoyment of his own ſenſuality thus diveſted of all its thorns. It was the contemplation of theſe circumſtances, which inſpired the Cuboy with a belief that the devil was concerned in producing this aſtoniſhing calm of felicity ; and that his infernal highneſs would require of him ſome extraordinary ſacrifice for the extraordinary favours he beſtowed. He could not help ſuſpecting the ſincerity of Taycho's attachment, becauſe it ſeemed altogether unnatural ; and if his ſoul was to be the ſacrifice, he wiſhed to treat with Satan as a principal. Full of this idea he had recourſe to his Bonzas as the moſt likely perſons to procure him ſuch an interview with the prince of darkneſs, as ſhould not be attended with immediate danger to his corporeal parts : but, upon enquiry he found there was not one conjurer among them all. Some of them made a merit of their ignorance ; pretending they could not in conſcience give application to an art which muſt have led them into communication with demons : others inſiſted there was no ſuch a thing as the devil : and this opinion ſeemed to be much reliſhed by the Cuboy : the reſt frankly owned they knew nothing at all of the matter. For my part, Peacock, I not only know there is a devil, but I likewiſe know that he has marked out nineteen twentieths of the people of this metropolis for his prey.---How now ! You ſhake, ſirrah !---You have ſome reaſon, conſidering the experiments you have been trying in the way of ſorcery

turning

turning the ſieve and ſhears; mumbling gibberiſh over a gooſe's liver ſtuck with pins; pricking your thumbs, and writing myſtical characters with your blood; forming ſpells with ſticks laid acroſs; reading prayers backwards; and invoking the devil by the name, ſtyle, and title of *Sathan, Abraſax Adonai*. I know what communication you had with goody Thruſk at Camberwell, who undertook for three ſhillings and four-pence to convey you on a broomſtick to Norway, where the devil was to hold a conventicle; but you boggled at croſſing the ſea, without ſuch ſecurity for your perſon as the beldame could not give. I remember your poring over the treatiſe *De volucri arborea*, until you had well-nigh loſt your wits; and your intention to enrol yourſelf in the Roſicruſian ſociety, until your intrigue with the tripe-woman in Thieving-lane deſtroyed your pretenſions to chaſtity. Then you cloaked your own wickedneſs with an affectation of ſcepticiſm, and declared there never was any ſuch exiſtence as devil, demon, ſpirit, or goblin; nor any ſuch art as magic, necromancy, ſorcery, or witchcraft.--- O infidel! haſt thou never heard of the three diviſions of magic into natural, artificial, and diabolical? The firſt of theſe is no more than medicine; hence the ſame word Pharmacopola ſignified both a wiſe-acre and apothecary. To the ſecond belong the glaſs ſphere of Archimedes, the flying wooden pigeon of Archytus, the emperor Leo's ſinging birds of gold, Boetius the Conſolator's flying birds of braſs, hiſſing ſerpents of the ſame metal, and the famous ſpeaking head of Albertus Magnus. The laſt, which we call diabolical, depends upon the evocation of ſpirits: ſuch was the art exerciſed by the magicians of Pharoah; as well as by that conjurer recorded by Gaſper Peucerus, who animated the dead carcaſe of a famous female harper in Bologna, in ſuch a manner, that ſhe played upon her inſtrument as well as ever ſhe had done in her life, until another magician removing the charm, which had been placed in her arm-pits, the body fell

down deprived of all motion. It is by ſuch means that conjurers cure diſtempers with charms and amulets; that, according to St. Iſidore, they confound the elements, diſturb the underſtanding, ſlay without poiſon or any perceptible wound, call up devils, and learn from them how to torment their enemies. Magic was known even to the ancient Romans. Cato teaches us how to charm a diſlocated bone, by repeating theſe myſtical words, *Incipe, cantare in alto, S. F. motas danata dardaries, Aſtotaries, dic una parite dum coeunt, &c.* Beſides, the virtues of ABRACADABRA are well known; though the meaning of the word has puzzled ſome of the beſt critics of the laſt age; ſuch as Wendelinus, Scaliger, Saumaiſe, and father Kircher; not to mention the ancient phyſician Serenus Sammonicus, who deſcribes the diſpoſition of theſe characters in hexameter verſe. I might here launch out into a very learned diſſertation to prove that this very Serenus formed the word ABRACADABRA from the Greek word Αβραξαξ, a name by which Baſilides the Ægyptian heretic defined the Deity, as the letters of it imply 365, the number of days in the year. This is the word ſtill fair and legible on one of the two taliſmans found in the ſeventeenth century, of which Baronius gives us the figure in the ſecond volume of his Annals. By the bye, Peacock, you muſt take notice, that the figure of St. George encountering the dragon, which is the ſymbol of the order of the Garter, and at this day diſtinguiſhes ſo many inns, taverns, and ale-houſes, in this kingdom, was no other originally than the device of an abraxas or amulet wore by the Baſilidians, as a charm againſt infection: for, by the man on horſeback killing the dragon, was typified the ſun purifying the air, and diſperſing the noxious vapours from the earth. An abraxas marked with this device, is exhibited by Montfaucon out of the collection of Sig. Capello. This ſymbol, improved by the croſs on the top of the ſpear, was afterwards adopted by the Chriſtian cruſards, as a badge of their religious warfare, as well as an amulet

to

to ensure victory; the cross alluding to Constantine's labarum, with the motto *εν τουτω νικα*, 'In this you shall conquer.' The figure on horseback they metamorphosed into St. George, the same with George the Arian, who at one time was reckoned a martyr, and maintained a place in the Roman Martyrology, from which he and others were erased by pope Gelasius in the fifth century, because the accounts of their martyrdom were written by heretics. This very George, while he officiated as bishop of Alexandria, having ordered a temple of the god *Mythras* to be purified, and converted into a Christian church, found in the said temple this emblem of the sun, which the Persians adored under the name of *Mythras*; and with the addition of the cross, metamorphosed it into a symbol of Christian warfare against idolatry. It was on this occasion that the Pagans rose against George, and murdered him with the utmost barbarity; and from this circumstance he became a saint and martyr, and the amulet or abraxas became his badge of distinction. The cross was considered as such a sure protection in battle, that every sword-hilt was made in this form, and every warrior, before he engaged, kissed it in token of devotion: hence the phrase, 'I kiss your hilt,' which is sometimes used even at this day. With respect to the mystical words ΑΒΡΑCΑΣ, ΙΑΩ, ΔΟΩΝΑΙ, which are found upon those amulets, and supposed to be of Hebrew extract, though in the Greek character of termination; if thou wouldst know their real signification, thou mayest consult the learned De Croy, in his Treatise concerning the genealogies of the *Gnostics*. Thou wilt find it at the end of St. Irenæus's works, published by Grabius at Oxford.---

But, to return to magic, thou must have heard of the famous Albertus Magnus de Bolstadt, who indifferently exercised the professions of conjurer, bawd, and man-midwife; who forged the celebrated *Androides*, or brazen-head, which pronounced oracles, and solved questions of the utmost difficulty: nor can the fame of

Henry Cornelius Agrippa have eſcaped thee; he, who wrote the Treatiſes *De occulta Philoſophia*; *& de cœtis Ceremoniis*; who kept his demon ſecured with an inchanted iron collar, in the ſhape of a black dog; which black dog being diſmiſſed in his laſt moments with theſe words: *Abi perdita beſtia quæ me totum perdidiſti*; plunged itſelf in the river Soame, and immediately diſappeared. But what need of thoſe profane inſtances to prove the exiſtence of magicians who held communication with the devil? Don't we read in the ſcripture of the magicians of Pharaoh and Manaſſes; of the witch of Endor; of Simon and Barjeſus, magicians; and of that ſorcereſs of whoſe body the apoſtle Paul diſpoſſeſſed the devil? Have not the fathers mentioned magicians and ſorcerers? Have not different councils denounced anathemas againſt them? Hath not the civil law decreed puniſhments to be inflicted upon thoſe convicted of the black art? Have not all the tribunals in France, England, and particularly in Scotland, condemned many perſons to the ſtake for ſorceries, on the fulleſt evidence, nay, even on their own confeſſion? Thou thyſelf mayeſt almoſt remember the havock that was made among the ſorcerers in one of the Engliſh colonies in North America, by Dr. Encreaſe Mather, and Dr. Cotton Mather, thoſe luminaries of the New-England church, under the authority and auſpices of Sir William Phipps, that flower of knighthood and mirror of governors, who, not contented with living witneſſes, called in the aſſiſtance of ſpectral evidence, to the conviction of thoſe diabolical delinquents.---This was a hint, indeed, which he borrowed from the famous trial of Urban Grandier, canon of Loudun in France, who was duly convicted of magic, upon the depoſitions of the devils *Aſtaroth*, *Euſas*, *Celſus*, *Acaos*, *Cedon*, *Aſmodeus*, *Alix*, *Zabulon*, *Nephthalim*, *Cham*, *Uriel*, and *Acbas*. I might likewiſe refer thee to king James's Hiſtory of Witchcraft, wherein it appears, upon uncontrovertible evidence, that the devil not only preſided in perſon at the aſſemblies of thoſe wiſe women; but even condeſcended to

be

be facetious, and often diverted them by dancing and playing gambols with a lighted candle in his breech. I might bid thee recollect the authenticated account of the earl of Gowry's conſpiracy againſt the ſaid king, in which appears the depoſition of a certain perſon, certifying that the earl of Gowry had ſtudied the black art: that he wore an amulet about his perſon, of ſuch efficacy, that although he was run ſeveral times through the body, not one drop of blood flowed from the wounds until thoſe myſtical characters were removed.---Finally, I could fill whole volumes with undeniable facts to prove the exiſtence of magic: but what I have ſaid ſhall ſuffice. I muſt only repeat it again, that there was not one magician, conjurer, wizard, or witch, among all the Bonzes of Japan, whom the Cuboy conſulted: a circumſtance that aſtoniſhed him the more, as divers of them, notwithſtanding their beards, were ſhrewdly ſuſpected to be old women; and till that time, an old woman with a beard upon her chin had been always conſidered as an agent of the devil.---It was the nature of Fika-kaka to be impatient and impetuous. Perceiving that none of his Bonzes had any communication with the devil, and that many of them doubted whether there was any ſuch perſonage as the devil, he began to have ſome doubts about his own ſoul: 'For if there is no devil (ſaid he), there is no ſoul to be damned; and it would be a reproach to the juſtice of heaven to ſuppoſe that all ſouls are to be ſaved, conſidering what raſcally ſtuff mankind are made of.' This was an inference which gave him great diſturbance; for he was one of thoſe who would rather encounter eternal damnation, than run any riſque of being annihilated. He therefore aſſembled all thoſe among the Bonzes who had the reputation of being great philoſophers and metaphyſicians, in order to hear their opinions concerning the nature of the ſoul. The firſt reverend ſage who delivered himſelf on this myſterious ſubject, having ſtroked his grey beard, and hemmed thrice with great ſolemnity, declared that the ſoul was

an animal; a ſecond pronounced it to be the num*ber* *three*, or proportion; a third contended for the numb*er* *ſeven*, or harmony; a fourth defined the ſoul the *u*ni*verſe*; a fifth affirmed it was a mixture of elemen*ts*; a ſixth aſſerted it was compoſed of *fire*; a ſeventh opi*ned* it was formed of *water*; an eighth called it an *eſſenc*e; a ninth, an idea; a tenth ſtickled for *ſubſtance with*out *extenſion*; an eleventh, for *extenſion without ſubſ*tance; a twelfth cried it was an *accident*; a thirteenth ... it a *reflecting mirrour*; a fourteenth, the *image r*e*flected*; a fifteenth inſiſted upon its being a *tune*; a ſixteenth believed it was the inſtrument that played t*he* tune; a ſeventeenth undertook to prove it was *materi*al; an eighteenth exclaimed it was *immaterial*; a nineteen*th* allowed it was *ſomething*; and a twentieth ſwore it was *nothing*.---By this time all the individuals that com*-* poſed this learned aſſembly ſpoke together, with eq*ual* eagerneſs and vociferation. The volubility with whi*ch* a great number of abſtruſe and unintelligible terms a*nd* definitions were pronounced and repeated, not on*ly* reſembled the confuſion of Babel, but they had juſt t*he* ſame effect upon the brain of Fika-kaka, as is gen*e-* rally produced in weak heads by looking ſtedfaſtly *at* a mill-wheel or a vortex, or any other object in con*ti-* nual rotation. He grew giddy, ran three times roun*d*, and dropped down in the midſt of the Bonzes, depriv*ed* of ſenſe and motion. When he recovered ſo far as *to* be able to reflect upon what had happened, he w*as* greatly diſturbed with the terror of annihilation, as *he* had heard nothing ſaid in the conſultation whic*h* could give him any reaſon to believe there was ſuch *a* thing as an immortal ſoul. In this emergency he ſe*nt* for his councellor Mura-clami, and when that lawy*er* entered his chamber, exclaimed, ' My dear Mura, *if* I have a ſoul to be ſaved!---A ſoul to be ſaved!---a*y*, there's the rub!---the devil a ſoul have I!---Tho*ſe* Bonzes are good for nothing but to kiſs my a--ſe;-- a parcel of ignorant aſſes!---Pox on their philoſoph*y*! Inſtead of demonſtrating the immortality of the ſou*l*

they

y have plainly proved the ſoul is a chimæra, a Will
the wiſp, a bubble, a term, a word, a nothing!---
y dear Mura! prove but that I have a ſoul, and I
ll be contented to be damned to all eternity!' 'If
at be the caſe,' ſaid the other, 'your Quambukuſhip
ay ſet your heart at reſt: for, if you proceed to go-
his empire, in conjunction with Taycho, as you
begun, it will become a point of eternal juſtice
ve you an immortal ſoul (if you have not one al-
ady) that you may undergo eternal puniſhment, ac-
rding to your demerits.' The Cuboy was much
mforted by this aſſurance, and returned to his for-
er occupations with redoubled ardour. He conti-
ued to confer benefices on his back-friends the Bon-
s; to regulate the whole army of tax-gatherers; to
ribe the tribunes, the centurions, the decuriones,
d all the inferior mob-drivers of the empire; to hire
oſe pipers who were beſt ſkilled in making the mul-
tude dance, and find out the ableſt artiſts to ſcratch
eir long ears, and tickle their noſes. Theſe toils
ere ſweetened by a variety of enjoyments. He poſ-
ſed all the pomp of oſtentation; the vanity of levees,
e pride of power, the pleaſure of adulation; the hap-
neſs of being kicked by his ſovereign and kiſſed by
is Bonzes; and, above all, the delights of the ſto-
ach and the cloſe-ſtool, which recurred in perpetual
ceeſſion, and which he ſeemed to enjoy with a par-
ular reliſh: for, it muſt be obſerved, to the honour
Fika-kaka, that what he eagerly received at one
nd, he as liberally refunded at the other. But as the
aculties of his mind were inſufficient to digeſt the
eatneſs of power which had fallen to his ſhare, ſo
ere the organs of his body unable to concoct the
normous maſs of aliments which he ſo greedily ſwal-
owed. He laboured under an indigeſtion of both; and
he vague promiſes which went upwards, as well as
he murmurs that paſſed the other way, were no other
han eruptive crudities ariſing from the defects of his
oul and body. As

As for Taycho, he confined himſelf to the management of the war. He recalled the general in chief from Fatſiſio, becauſe he had not done that which he could not poſſibly do: but, inſtead of ſending another on whoſe abilities he could depend, he allowed the direction of the armaments to devolve upon the ſecond in command, whoſe character he could not poſſibly know; becauſe, indeed, he was too obſcure to have any character at all. The fruits of his ſagacity ſoon appeared. The new general Abra-moria, having reconnoitred a poſt of the enemy, which was found too ſtrong to be forced, attacked it without heſitation, and his troops were repulſed and routed with conſiderable ſlaughter. It was lucky for Taycho that the tidings of this diſaſter were qualified by the news of two other advantages which the arms of Japan had gained. A ſeparate corps of troops, under Yaf-frai and Ya-loff, reduced a ſtrong Chineſe fortreſs in the neighbourhood of Fatſiſio; and a body of Japoneſe, headed by a factor called Ka-liff, obtained a conſiderable victory at Fla-ſao, in the farther extremity of Tartary, where a trading company of Meaco poſſeſſed a commercial ſettlement. The Hydra of Meaco began to ſhake its numerous heads and growl, when it heard of Abra-moria's defeat. At that inſtant, one of its leaders exclaimed, 'Bleſs thy long ears! It was not Taycho that recommended Abra-moria to this command. He was appointed by the Fatz-man.' This was true. It was likewiſe true, that Taycho had allowed him quietly to ſucceed to the command, without knowing any thing of his abilities; it was equally true that Taycho was an utter ſtranger to Yaf-frai and Ya-loff, who took the fortreſs, as well as to the factor Ka-liff, who obtained the victory at the farther end of Tartary. Nevertheleſs, the beaſt cried aloud, 'Hang Abra-moria! and a fig for the Fatzman. But let the praiſe of Taycho be magnified! It was Taycho that ſubdued the fortreſs in the Iſle Ka-frit-o. It was Taycho that defeated the enemy at Fla-ſao.

Yaf-frai has ſlain his thouſands; Ya-loff has ſlain his five thouſands; but Taycho had ſlain his ten thouſands.

Taycho had credit not only for the ſucceſs of the Japoneſe arms, but likewiſe for the victories of Brut-an-tiffi, who had lately been much beholden to fortune. I have already obſerved what a noiſe that Tartar made when the Fatz-man of Japan found himſelf obliged to capitulate with the Chineſe general. In conſequence of that event, the war was already at an end with reſpect to the Japoneſe, on the continent of Tartary. The emperor of China took poſſeſſion of the farm of Yeſſo; the peaſants quietly ſubmitted to their new maſters; and thoſe very free-booting Tartar chiefs, who had ſold their ſubjects as ſoldiers to ſerve under the Fatz-man, had already agreed to ſend the very ſame mercenaries into the army of China. It was at this juncture that Brut-an-tiffi exalted his throat. In the preceding campaign he had fought with various ſucceſs. One of his generals had given battle to the Mantchoux Tartars, and each ſide claimed the victory. Another of his leaders had been defeated and taken by the Oſtrog. The Chineſe had already advanced to the frontiers of Brut-an-tiffi's dominions. In this dilemma he exerted himſelf with equal activity and addreſs: he repulſed the Chineſe army with conſiderable loſs; and in the ſpace of one month after this action, gained a victory over the general of the Oſtrog. Theſe advantages rendered him inſufferably arrogant. He exclaimed againſt the Fatz-man; he threatened the Dairo; and, as I have taken notice above, a new army was raiſed at the expence of Japan, to defend him from all future invaſions of the Chineſe. Already the Tartar general Bron-xi-tic, who was veſted at his deſire with the command of the mercenary army of Japan, had given a ſevere check to a ſtrong body of the Chineſe, and even threatened to carry the war into the empire of China; but his progreſs was ſoon ſtopt, and he was forced to retreat in his turn towards the farm of Yeſſo. But

from nothing did orator Taycho reap a fuller harvest of praiſe, than from the conqueſt of Tzin-khall, a ſettlement of the Chineſe on the coaſt of Terra Auſtralis; which conqueſt was planned by a Banyan merchant of Meaco, who had traded on that coaſt and was particularly known to the king of the country. This royal ſavage was uneaſy at the neighbourhood of the Chineſe, and conjured the merchant, whoſe name was Thum-Khumm-qua, to uſe his influence at the court of Meaco, that an armament ſhould be equipped againſt the ſettlement of Tzin-khall, he himſelf ſolemnly promiſing to co-operate in the reduction of it with all his forces. Thum-Khumm-qua, whoſe zeal for the good of his country got the better of all his prudential maxims, did not fail to preſent this object in the moſt intereſting points of view. He demonſtrated to Taycho the importance of the ſettlement; that it abounded with ſlaves, ivory, gold, and a precious gum which was not to be found in any other part of the world; a gum in great requeſt all over Aſia, and particularly among the Japoneſe, who were obliged to purchaſe it in time of war at ſecond-hand from their enemies the Chineſe, at an exorbitant price. He demonſtrated that the loſs of this ſettlement would be a terrible wound to the emperor of China; and proved that the conqueſt of it could be atchieved at a very trifling expence. He did more. Though by the maxims of his ſect he was reſtrained from engaging in any military enterprize, he offered to conduct the armament in perſon, in order the more effectually to keep the king of the country ſteady to his engagements. Though the ſcheme was in itſelf plauſible and practicable, Mr. orator Taycho ſhuffled and equivocated until the ſeaſon for action was paſt. But Thum-Khumm-qua was indefatigable. He exhorted, he preſſed, he remonſtrated, he complained; and beſieged the orator's houſe in ſuch a manner, that Taycho at length, in order to be rid of his importunity, granted his requeſt. A ſmall armament was fitted out; the Banyan em-

embarked in it, leaving his own private affairs in confusion; and the settlement was reduced according to his prediction. When the news of this conquest arrived at Meaco, the multifarious beast brayed hoarse applause, and the minister Taycho was magnified exceedingly. As for Thum-Khumm-qua, whose private fortune was consumed in the expedition, all the recompence he received, was the consciousness of having served his country. In vain he reminded Taycho of his promises; in vain he recited the minister's own letters, in which he had given his word that the Banyan should be liberally rewarded, according to the importance of his services: Taycho was both deaf and blind to all his remonstrances and representations; and, at last, fairly flung the door in his face.

Such was the candour and the gratitude of the incomparable Taycho.------The poor projector Thum-Khumm-qua found himself in a piteous case, while the whole nation resounded with joy for the conquest which his sagacity had planned, and his zeal carried into execution. He was not only abandoned by the minister Taycho; but also renounced by the whole sect of the Banyans, who looked upon him as a wicked apostate, because he had been concerned with those who fought with the arm of the flesh. It was lucky for him that he afterwards found favour with a subsequent minister, who had not adopted all the maxims of his predecessor Taycho.----The only measures which this egregious demagogue could hitherto properly call his own, were these: his subsidiary treaty with Brut-an-tiffi; his raising an immense army of mercenaries to act in Tartary for the benefit of that prince; his exacting an incredible sum of money from the people of Japan; and finally, two successive armaments which he had sent to annoy the sea-coast of China. I have already given an account of the first, the intent of which was frustrated by a mistake in the perspectives. The other was more fortunate in the beginning. Taycho had by the force of his genius, discovered that nothing so effectually

effectually deſtroyed the oiled paper which the Chineſe uſe in their windows inſtead of glaſs, as the gold coin called Oban, when diſcharged from a military engine at a proper diſtance. He found that gold was more compact, more heavy, more malleable, more manageable than any other metal or ſubſtance that he knew: he therefore provided a great quantity of obans, and a good body of ſlingers; and theſe being conveyed to the coaſt of China, in a ſquadron of Fune, as none of the Chineſe appeared to oppoſe theſe hoſtilities, a ſelect number of the troops were employed to make ducks and drakes with the obans, on the ſuppoſition that this diverſion would allure the enemy to the ſea-ſide, where they might be knocked on the head without further trouble: but the care of their own ſafety got the better of their curioſity on this occaſion; and fifty thouſand obans were expended in this manner, without bringing one Chineſe from his lurking-hole. Conſiderable damage was done to the windows of the enemy. Then the forces were landed in a village which they found deſerted. Here they burned ſome fiſhing-boats; and from hence they carried off ſome military machines, which were brought to Meaco, and conveyed through the ſtreets in proceſſion, amidſt the acclamations of the Hydra, who ſung the praiſe of Taycho.---Elevated by this triumph, the miniſter ſent forth the ſame armament a ſecond time under a new general of his own chooſing, whoſe name was Hylib-bib, who had long entertained an opinion, that the inhabitants of China were not beings of fleſh and blood, but mere fantaſtic ſhadows, who could neither offend nor be offended. Full of this opinion, he made a deſcent on the coaſt of that empire; and to convince his followers that his notion was right, he advanced ſome leagues into the country, without having taken any precautions to ſecure a retreat, leaving the Fune at anchor upon an open beach. Some people alledged, that he depended upon the ſagacity of an engineer recommended to him by Taycho; which engineer had ſuch an excellent

noſe,

nose, that he could smell a Chinese at the distance of ten leagues: but it seems the scent failed him at this juncture. Perhaps the Chinese general had trailed rusty bacon and other odoriferous substances to confound his sense of smelling. Perhaps no dew had fallen over night, and a strong breeze blew towards the enemy. Certain it is, Hylib-bib, in the evening, received repeated intelligence that he was within half a league of a Chinese general, at the head of a body of troops greatly superior in number to the Japonese forces which he himself commanded. He still believed it was all illusion; and when he heard their drums beat, declared it was no more than a ridiculous inchantment. He thought proper, however, to retreat towards the sea-side; but this he did with great deliberation, after having given the enemy fair notice by beat of drum. His motions were so slow, that he took seven hours to march three miles. When he reached the shore where the Fune were at anchor, he saw the whole body of the Chinese drawn up on a rising ground ready to begin the attack. He ordered his rear-guard to face about, on the supposition that the phantoms would disappear as soon as they shewed their faces; but finding himself mistaken, and perceiving some of his own people to drop, in consequence of missiles that came from the enemy, he very calmly embarked with his van, leaving his rear to amuse the Chinese, by whom they were, in less than five minutes, either massacred or taken. From this small disgrace the general deduced two important corollaries; first, that the Chinese were actually material beings capable of impulsion; and secondly, that his engineer's nose was not altogether infallible. The people of Meaco did not seem to relish the experiments by which these ideas were ascertained. The monster was heard to grunt in different streets of the metropolis; and these notes of discontent produced the usual effect in the bowels of Fika-kaka: but orator Taycho had his flowers of rhetoric and his bowl of mandragora in readiness. He assured them that Hy-

lib-bib ſhould be employed for the future in keeping ſheep on the iſland of Xicoço, and the engineer be ſent to hunt truffles on the mountains of Ximo. Then he tendered his doſe, which the Hydra ſwallowed with ſigns of pleaſure; and laſtly, he mounted upon its back, and rode in triumph under the windows of the aſtoniſhed Cuboy, who, while he ſhifted his trowſers, exclaimed in a rapture of joy, 'All hail, Taycho, thou prince of monſter-taming men! the Dairo ſhall kick thy poſteriors, and I will kiſs them in token of approbation and applauſe.'

END OF THE FIRST VOLUME.